

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

BIBLE AND SCHOOL.—THE NONCONFORMIST SONDERBUND.

THE disintegration of parties and confusion of thought incident to the meddling of Government with religious questions has received a fresh and striking illustration within the last few days. Firm as is our confidence that the Manchester Conference represented the convictions of an overwhelming majority of English Nonconformists, we could not of course for one moment suppose that amongst a party which necessarily depends upon individuality of opinion this agreement was at all likely to amount to unanimity. We are not therefore in the least surprised at the organisation of a sort of *Sonderbund* which, under the auspices of Mr. John Glover and Mr. W. H. Willans, has for some days past sounded its war-note in the papers. The originators and subscribers of the brief but emphatic declaration to which we refer, not only have an undoubted right to their own opinion, but, we gladly acknowledge, in their publication of that opinion they discharge what must appear to them a sacred and binding duty. That it must have been in some respects a painful duty, we can well conceive; especially since it has incurred for them the haughty patronage of the *Times* and the maudlin embrace of the *Spectator*. But in their resolve at any cost to testify against what appears to them an extreme and dangerous consistency with the principles of Nonconformity, we recognise that sort of sacrifice of party which is often more painful than sacrifice of self; and in which we can only wish for them a more logical basis and a more hopeful aim. The declaration, as our readers are by this time well aware, after premising that "strenuous efforts are being made to exclude the Bible by law from public elementary schools," proceeds to say that, "the undersigned, not connected with any Established Church, believing that such exclusion would be a great national evil, feel it to be their duty publicly to record their disapprobation thereof." To this declaration there are appended between five and six hundred names, which may probably, though we see no signs of it at present, be increased to fifteen hundred or two thousand. Nay, if enthusiastic young men whose hearts amiably overbalance their heads, or good old gentlemen fearful of extreme consistency in politics, be still encouraged to send "additional signatures" to the promoters of the

declaration, we imagine that there would be no difficulty at all in filling the whole advertisement sheet of the *Times*. Even that, however, would fail to neutralise or seriously to weaken the strong expression of opinion made by really representative men in Manchester, and emphatically renewed at the recent meetings of the Baptist and Congregational Unions.

This is pre-eminently a matter in which names have to be weighed as well as counted. Nor is it always exemplary piety or laborious zeal in paths which lie altogether apart from ecclesiastical politics, that can give to men, in questions of this kind, a truly representative position. The *Spectator* rejoices over the names of Mr. Newman Hall, Mr. Spurgeon, Dr. Rigg, Mr. McArthur, M.P., and others of similar eminence in religious and benevolent work. But our contemporary must know as well as we do, that it is not personal influences, however good and amiable, such as those exemplified here, which determine the serious and permanent policy of Nonconformists. How conspicuous by their absence are the names of those who were especially and expressly elected to represent Nonconformity in Parliament! To speak of well-known clerical names whose absence is significant, might be invidious; but the storm of cheers which greeted Mr. R. W. Dale when, in the Congregational Union meetings, he rushed to the front as a sort of personal embodiment of the Manchester Conference, was manifestly due, not to any mere respect for him individually—for this would have been far outweighed by veneration for such honoured fathers as Mr. Binney and Dr. Halley—but to the almost unanimous recognition that Mr. Dale pre-eminently represents the deliberate and irreversible policy of the Union on the question under discussion. How many of the signatories to the declaration may have seriously considered the issues involved we are quite unable to determine, inasmuch as there is a very large proportion of names which we have not the pleasure of recognising. But concerning those who are known to us, we may say, we trust without offence, that their attention has not been characteristically directed to the great issue of the liberation of religion from State patronage and control. On these grounds we hold that a declaration so promiscuously signed, cannot possibly weigh against the constitutionally expressed resolve of the foremost Nonconformist bodies.

Still these gentlemen are by profession opposed to the principle of State establishments of religion; and out of respect for them we feel bound to point out the inconsistency of the position in which they have placed themselves. The opposition of Nonconformists to the political establishment of the Church of Christ has generally been based, and would, we suppose, by most of these gentlemen be grounded, not on any sectarian disagreement with the special forms of doctrine held by the Church of England, but rather on the principle that the State and the Church represent two different forms of human energy, which by the ordinance of God Himself must work independently, if each is to fulfil its own divine ideal. To the life of the Church voluntarism—to the power of the State coercion—is absolutely essential. The fiat of the magistrate or the hand of the policeman inevitably paralyses the free action which is essential to spiritual influence. And not only so, but the inevitable multiplicity

of religious convictions, and the sensitiveness of conscience with which they are associated, make it entirely impossible even to conceive any political establishment of religion, which should at once do justice to zeal for special doctrines, to sincerity of profession, and to unfettered freedom of inquiry. On these two grounds, then, that of the incompatibility of legal authority with spiritual life, and that of the impossibility of religious equality under any conceivable form of establishment, Nonconformists in general, and many of the signatories to this declaration amongst them, have for a generation past protested against the assignment of any formally political position to the Church of Christ. Their protest has been a matter, not of expediency, but of principle. Now principles are tried by extremes. If they will bear the test, well; if not, doubt is thrown upon their fundamental truth.

This question of Bible or no Bible in public elementary schools, is just such an extreme application as is well fitted to test the fundamental soundness of the position which all true Nonconformists alike profess. Dr. Parker has indeed suggested that "there is a distinction between the question of a State-Church and the principle which the State should act out in education." Inasmuch, however, as he failed to make clear to one-tenth of his audience what even his own idea of that distinction was, we may be pardoned if we remain in some perplexity. If the eloquent Doctor meant that the State should act on one principle in regard to the Church, and on another and contradictory principle with regard to the school, that of course is plain enough. But it is an acknowledgment, even more ominous than the one attributed to him by the Rev. J. C. Ryle, that "voluntarism is an egregious failure." And the confusions of thought in which the religious difficulty entangles even able men, are well illustrated in an extraordinary statement of the same orator, who, after insisting that the "Legislature must let the Bible alone, must neither exclude nor patronise it," went on to urge as an argument for the use of the Bible by school boards that "Popery could not be fought on merely secular grounds." As to the view of unsectarian education entertained by Dr. Parker, we have not had the privilege of seeing any authoritative statement; but it evidently includes a crusade against Popery by means of public elementary schools. Should Archbishop Manning condescend to peruse the debates of an heretical conclave, the familiar proverb, "two can play at that game," must inevitably rise to his lips. And when the Ultramontanes of Ireland, to whom the supreme authority of the Church is no less sacred than the Bible is to us, come to insist that Parliament shall "neither exclude nor patronise" the Church, but leave its position in schools to be settled by school boards, they will scarcely find a richer armoury of arguments suited to their purpose than the speech of the Rev. Dr. Parker. "Since when," asked the Doctor, "has the Bible become sectarian? Since when has the Bible been the instrument of division rather than of union?" Such an argument as this would be equally available for an Irish priest, with the substitution of Holy Catholic Church for Bible. But we wonder that no one in the Union meetings reminded Dr. Parker of the words, "Think ye that I am come to send peace on the earth? I am not come to send peace, but a sword."

We cannot conceal from ourselves that to talk of *excluding* the Bible from the schools excites a revulsion of feeling with which our own hearts cannot but sympathise; nor do we care to urge that to use this language concerning united secular and separate religious instruction is as invidious and unjust as it would be to talk of *excluding* the Bible from cotton factories, where thousands of children receive half or three-fourths of their education. We ask ourselves rather, where did we learn the principle we hold so dear, that the sweet influences of Divine grace are incompatible with the application of legal coercion? And if the answer be that we have learned it from the Bible itself, the grandest repository of the principles of political, as well as ecclesiastical truth and justice which the world has known, we believe that we shall honour the Bible more by unwavering obedience to its inspirations, than by sacrificing in its name the principles which it has impressed on our hearts.

Of this we are well assured, that if, as we rejoice to believe, the love of the Bible is pre-eminently a characteristic of our population, this is a characteristic which owes nothing whatever to that national school drill, which is almost uniformly condemned by friendly inspectors, and is looked back upon with aversion and disgust by the very classes who have been most constantly subjected to such training. That love of the Bible is the inheritance of times when the newly discovered treasure of God's Word became the inspiration of the martyr spirit. That love was kindled to a sacred passion by the experience of a Divine life, breathed from the sacred pages, and which proved itself mightier than the leagued secular powers of the world. That love of the Bible has been fostered, in the classes which now most deeply feel it, by family religion, by free church life, and by the joy of voluntary devotion to the work of God. While influences such as these remain the Bible will always be cherished in our land as the noblest treasure of literature. But if it once be made the standard of sectarianism, the excuse for religious injustice, the instrument of State meddling in spiritual things—the love of the Bible will be exposed to dangers which we cannot contemplate without alarm and dismay.

OXFORD UNIVERSITY—HOW IT EVADES THE LAW.

Our readers will doubtless remember, that up to 1854, the University of Oxford was closed to all such persons as were unwilling to sign certain tests, and take certain oaths, expressive of acquiescence in the doctrine and discipline of the Establishment. At Cambridge, since these formalities were not required till the student graduated, it was possible for a Nonconformist to study. By the Acts of 1854, subscription and oaths were abolished for the first degree. At Oxford, the career of the Nonconformist was stopped at the degree of B.A., B.M., and B.C.L.; and at Cambridge the student was permitted to attain the barren honour of M.A., but he was debarred from exercising any of the franchises attached to that status, and by implication to the permanent emoluments of the University.

By the legislation of 1871, oaths and declarations were finally abolished, except in the case of Divinity degrees. The words of the Act seem to be exhaustive, as they were intended to be. It is ordered that no such condition shall be exacted from laymen. To obtain the privileges and enjoy the emoluments of an academic career, it is provided that no one "shall subscribe any article or formula of faith, or make any declaration, or take any oath respecting his religious belief or profession, or conform to any religious observance, or attend or abstain from attending any form of public worship, or belong to any specified church, sect, or denomination." It seems that this Act leaves no loophole for evasion, gives no opportunity for prying into the religious opinions of those who wish to pass through the curriculum of the University, and obtain the advantages which laymen, that is all persons who are not clergymen of the State Church, can and should enjoy.

But the clerical party in the University of Oxford entertain a different opinion as to the rights which the Legislature has conferred on a moiety of Englishmen. They cannot, it is true, debar the Nonconformist from a degree, or from a place in the Convocation. But they think that they can ticket him while he is going

through the necessary process of obtaining it; and notwithstanding the remonstrances of a few among the resident members of Convocation, who have warned him in vain against breaking the law, they have made use of their majority of votes in order to force, contrary to the spirit and letter of the Act, a declaration from the candidates.

The council of the University, a body which has some little sense of responsibility, proposed a change in the statute of examinations. By that statute, every person who wished to obtain his degree was called upon to pass an examination in the Greek of the Gospels and Acts, in the history of the Old Testament, and in the Thirty-nine Articles, the latter to be substantiated by Scripture proofs. But in case any candidate wished to be excused from this examination, the head of his college might certify that he was not a member of the Church of England; and in this case he was allowed to offer some matter as a substitute. The new statute made some alteration in the theological examination. But Dr. Pusey summoned his allies, and the modicum of toleration was peremptorily and decisively rejected.

Upon this the minority informed the council that the University was breaking the law, and that steps would be taken to enforce obedience to the Act of 1871. The council determined upon taking legal advice, and consulted the Solicitor-General and Sir Roundell Palmer. They ask "whether candidates, who object on religious grounds, or for whom, not being of full age, their parents or guardians shall object on religious grounds, to an examination in the Gospels, or the Thirty-nine Articles, or in the rudiments of faith and religion, shall be permitted to offer instead thereof some substitute which shall be an equivalent for the work in question?" These two eminent legal authorities answer that candidates may offer such a substitute. Upon this the University proposes, in order to satisfy or gratify the clerical party, that any candidate who desires to be excused, &c., shall deliver or transmit a statement signed by himself, that he objects to such an examination on religious grounds. The lawyers say that the University may offer an alternative examination to those who object. The University intends to call on the candidates to make a declaration that he objects, and since the law requires that no declaration of religious belief shall be made, the clerical party in Oxford think they can evade the law, by calling a declaration by the *alias* of a statement. To "object on religious grounds," and to make a statement that one does object, is of course to make a declaration respecting one's religious belief or profession," and to demand such a written statement, signed by the candidate, is as manifest a breach of the Act of Parliament, as an unprovoked assault is of such laws as intend to prevent and punish a breach of the peace.

The utmost which the law allows the University is to provide a theological examination which shall be purely voluntary. As the law stands, the University has no right whatever to ask any person why he declines the examination. All it can do is to say, pass this examination if you like. If you do not like to do so, you must offer an equivalent. To ask him why he does not pass it, is to lay a test on him. To call upon him to say that he declines it "on religious grounds," and to subscribe a statement to that effect, is to exact a "declaration from him respecting his religious belief or profession." The motive of the clerical party is clear enough. They wish to exact outward conformity; the only conformity, by the way, which a State Church can exact. They cannot, by law, ask a man whether he is a member of the Church of England or not. But they require him to allege that he has religious grounds for declining an examination in the dogmas of the Church of England, with the intention of ticketing him who says that his objection is religious, and by forcing from him an expression of nonconformity. The law has wisely forbidden the exaction of such avowals. The Oxford clergy are determined to maintain their reputation for intolerance, and to improve on intolerance by disloyalty and Jesuitism.

It will only be when the clerical party in Oxford are prevented from doing mischief, and are put on a perfect system of equality with the representatives of other religious sects, that morality and religion will have any real and permanent footing in that University. The trick of compassing sea and land to make a proselyte, that is of using every means by which to secure the nominal allegiance of men to a party or a sect, has precisely the same consequences now that it had when the practice was first denounced. It is true, indeed, that in these days men do not give much heed to the callousness and hypocrisy which intolerance and bigotry breed, but are rather offended at the insolence and injustice which they exhibit and

inflict. But it is quite certain that if attention is called to any attempt, the object of which is to defeat or obstruct those principles of religious liberty in our Universities which the law has affirmed, the only consequence of such expedients will be to secure more stringent guarantees than have hitherto been supplied, and to increase a growing contempt towards those parties who do not believe themselves safe, except they can take unfair advantage, and who seek to regain that by trickery of which they have been most deservedly deprived.

ECCLESIASTICAL NOTES.

ONE of the measures which will have to be considered on the reassembling of Parliament after the Whitsun holidays is the Act of Uniformity Amendment Bill, providing for shortened and otherwise amended services in the Established Church. This measure has already been read a second time, but when it comes up in committee the preamble will have to be decisively dealt with. If it should pass as it stands at present, it will contain such an acknowledgment of the authority of Convocation as no public measure for the last two hundred years or more has contained. The portion of the preamble to which we refer runs as follows:—

And whereas Her Majesty was pleased to authorise the Convocations of Canterbury and York to consider the said report of the said commissioners, and to report to Her Majesty thereon, and the said Convocations have accordingly made their first reports to Her Majesty.

And whereas it is expedient, with a view to carry into effect these reports of the said Convocations, to make such provisions as are in this Act contained, &c. The only colour for the introduction of these words comes from the fact, that for the first time for a hundred and sixty years Convocation has received this year, a royal license or letter for proceeding to business. But the fact is that this bill is brought in not because Convocation has approved of its provisions, but because the Royal Commission reported in favour of such alterations in the public services of the Establishment as are embodied in the bill. The intervention of Convocation is nothing and worth nothing. If its voice were of any authority where should we be now in respect of public legislation? Some such recital as this was contained in the Table of Lessons Bill of last year, and was summarily struck out in the Commons. And besides, as Archdeacon Denison points out, this bill is *not*, in some main particulars, in accordance with the joint recommendations of the two Convocations. We are glad to see that Mr. Bouverie has taken up this question, and to know that the members of the House of Commons have been put on the *qui vive* respecting it. It is really too late in the day to attempt a resurrection of the legislative powers of this body, and it is little short of an insult to Parliament to indicate, as is done in the preamble to this bill, that it exists to register reports of Convocation.

The Burials Bill deals with another question which may again come up. In connection with this we have before us an important circular from the Church Association, which states that that body has recently issued the following question to their correspondents and to their federated associations:—

Is it desirable that Nonconformists using the churchyard attached to the Church of England for the burial of their dead, should be permitted to perform any religious service over the grave, and if so, under what safeguards and limitations?

The circular states that, in reply to this question, the general tone of the letters shows that great anxiety is felt upon the subject, especially in country parishes, and that so strong is the feeling of opposition in some localities, that an opinion is expressed that the attempt to enforce Mr. Osborne Morgan's measure "would be likely to produce popular disturbances and disorder." It is said that this arises from the feeling that the present bill is "part of a set scheme of hostile attack on the Establishment." It is, however, equally admitted that a relaxation of the present law in favour of Nonconformists is inevitable, and it therefore remains to consider what should be the character of such relaxation. The question is narrowed into this,—“Is any religious service to be permitted at the interment of a Nonconformist in the parish churchyard? and if so, under what rules and limitations?” In reply, the Church Association states that as to the first point there is “a general unanimity of opinion in the affirmative,” because such a service is both natural and customary. “The opinion,” they say, “is general, that a religious service must be permitted over the grave at the interment of Nonconformists in the parochial churchyards.” Then comes the second question, as to limitations, and here, also, we are informed, there is “a very general concurrence of opinion.”

We may briefly state that this opinion is to the effect that Mr. Morgan's bill allows too great a latitude, and in fact a greater latitude than is allowed to Churchmen; and it is considered, on a review of the whole subject, that the claims of equity would be met by the following limitations:—

1. None to officiate at the grave save the responsible minister of a registered denomination.

As to this we may remark in passing, that the Registrar-General certifies this year the existence of 117 registered denominations, including Mormonites, and Swedenborgians.

2. The service should be limited in length and also in character as follows:—

(a) Either it should consist only of hymns from some recognised collection and passages from the Bible, (b) Or of prayers, without any address, compiled by a committee of Nonconformists.

(c) Or it should consist of the Burial Service of the Church of England, or of a selection from it, as it appears that the service is in frequent use at present among Nonconformists.

This is not the time for discussing these suggestions, but we lay them before our readers for consideration. They are certainly more amicable and equitable in their character than we should have expected, and we frankly acknowledge the extremely conciliatory tone in which they are framed.

This subject was also discussed last Tuesday at a ruridecanal conference at Chelmsford, when the clerical members got rather excited over it. There were some candid persons present. The Rev. T. S. Gibson, of Sandon, said that "if they went by numbers he was afraid it was all over with the Established Church," at which there was naturally a cry of "Question." The same gentleman ventured also to express his opinion that "a great part of the Church's property had been conferred by the State"; at which there was of course a loud cry of "No, no," and "Name! name!" but Mr. Gibson stood his ground, advocated the use of burial grounds for Dissenters, and proposed a resolution in favour of Mr. Osborne Morgan's Bill. This was supported by four laymen and three clergymen, and opposed by thirty-six laymen and fourteen clergymen. An amendment was subsequently carried in favour of the State granting separate churchyards for Dissenters.

Some Presbyteries of the Free Church of Scotland, in view of the proposed abolition of patronage in the Establishment, and of the tendency of a small section of the body, in that event to unite with the Establishment, have resolved that it is expedient that the disestablishment of the Church of Scotland be demanded. Several of the leaders of the Free Church have recently expressed opinions in the same direction; and last week Dr. Cairns, of Berwick, one of the most eminent members of the United Presbyterian Church, delivered a lecture on disestablishment to a crowded audience in Edinburgh. Dr. Cairns, after vindicating the demand for disestablishment, proceeded to set forth the defects and evils of the Scottish Establishment. He pleaded for disestablishment first in the interests of sound doctrine; secondly, in the interests of liberty; thirdly, in the interest of Christian activity; and finally, in the interests of Christian union. Dr. Cullen afterwards spoke of the address as "the signal gun for a movement which he trusted would issue in the disestablishment of the Church of Scotland." It is evident that a strong feeling in this direction, mainly excited by Dean Stanley's recent lectures, now exists, and we look with no little interest to its future manifestations.

Ecclesiastical feeling must be running with considerable strength, when we find a Welsh clergyman, in referring to the Dissenters, exclaiming, "Let them be all burnt!" This sentence occurs in a speech of the Rev. W. Jones, of Cyfarthfa, at the Merthyr Ruridecanal Chapter, held on Tuesday of last week. What the reverend gentleman meant we do not know. Probably his feelings "got the worse of him," but it is possible he meant literally what he said. Or he may have meant that Dissenters should be burned in what is called "Welsh fire," in which the Establishment has been burning to ashes for a long time past.

The old Methodists have just had an opportunity of seeing themselves as others see them. A member of the Canadian Conference has been on a visit to England, and gives some curious anecdotes of his inhospitable reception by his English brethren. Amongst other matters, the Canadian minister (the Rev. E. White) remarks:—

The existence everywhere of a dominant State Church, with an archbishop at one end with 10,000*l.* a year, and swarms of poor curates at the other, with starvation stipends, is very distasteful to me. The fact that the poorer classes do not, as a rule, attend church at all except they are in some way forced or tempted, seems to be unsatisfactory.

Another Methodist incident which comes to us

this week is communicated from Demerara, where the Rev. James Barfield, Superintendent of the Wesleyan Missions in the Colony, has petitioned the Court of Policy for a grant of 3,000 dollars (£625) for carrying on the objects of the mission. The debate on this petition is reported in the *Creole* newspaper of April 10th, when reference was made to the fact that only last year, on a similar petition, 3,000 dollars were voted to the mission for a house. Now this mission already receives from the Government the sum of £1,000 13*s.* 4*d.* per annum for Wesleyan Mission purposes exclusively, and the present application is likely to end, according to the proceedings of the Court of Policy, in another 400*l.* being voted to them. We are not surprised to see, in the same newspaper, after this a suggested petition from the Indian and Chinese immigrants, who number 55,000, or one-fourth of the population, praying for a grant of 30,000 dollars a year, or 6,000*l.*, in aid of their religious worship. This scandal, of Wesleyan adoption of the principle of concurrent endowment abroad, which is abjured at home, is monstrous and indecent. Is money to be "grabbed," anyhow, as long as it can be "grabbed," for religious purposes? We are sure that Methodists at home will not generally endorse this policy.

A friend has forwarded to us a curious communication from the parish of Great Horton, near Bradford, which appears on the cover of the *Great Horton Parochial Magazine*. It consists of an appeal from the vicar for funds to complete his parish church. Says the vicar:—

I am persuaded there are few people in Great Horton, whether Churchmen, Methodists, or Independents, but would be ready to bear a helping hand to support the good old Church of England, the bulwark and depositary of sound Protestant principles and scriptural truth in our land. Believe not those restless agitators who come here to sow strife amongst us. *I have lived and laboured amongst you for twelve years. Surely you will believe me on Church questions, rather than they.* I tell you then, once for all, that the clergy are not "State paid," but from property which lawfully belongs to the Church and with which the State has no right to interfere.

This vicar is not an uncommon specimen of his order. "Surely you will believe me," is the ordinary mental attitude of the State Church clergyman. "I tell you then:" and what more is there necessary to be said? The clerical *ipse dixit*, like a Pope's Bull, is enough. Never mind about what anybody else says; never mind history, facts, law, or anything else, "I tell you," I the Vicar of Great Horton, "surely you all believe me!" There ought to be a Charles Lamb behind some clergymen to examine their brains, as Lamb proposed to do with Wordsworth's excise-collector.

THE DISESTABLISHMENT MOVEMENT IN SOUTH SHIELDS.

South Shields has been greatly excited during the past week or two by the meetings of the Church Defence Association and the Liberation Society. Some time since, the Rev. W. Best, of Leeds, lectured at Shields, and it was determined by the Church party to obtain the services of Dr. Massingham to reply to him. Dr. Massingham accordingly lectured at the Mechanics' Institute, on Tuesday evening last, to a large audience, amongst whom were many Nonconformists, who listened throughout quietly and with attention. At the close of the lecture—

The CHAIRMAN said that if any person present had any questions to ask, Dr. Massingham would be glad to answer them.

Rev. J. H. GORDON then came from the body of the hall and ascended the platform amid great applause. He said he was there as a representative of the Liberation Society, but would not make a speech that evening, as he intended to deliver a lecture to-morrow (Wednesday) evening. He was there, however, to ask Dr. Massingham to meet him in set debate on the question which had been before them, time for time, in South Shields. (Applause.)

Dr. MASSINGHAM said that the Rev. Mr. Gordon had put a question to him which he had great pleasure in answering. He did not shrink from discussion with the Rev. Mr. Gordon, who appeared as the representative of the Liberation Society; but he wished to make a remark. Mr. Gordon had been challenged to a discussion by Mr. Touchstone, the agent of the Church Defence Association, and as soon as he (the Rev. Mr. Gordon) fulfilled that engagement, he should be happy to meet with Mr. Gordon, and hold a discussion with him.

Rev. Mr. GORDON said he was ready to meet Mr. Touchstone as well as Dr. Massingham.

Dr. MASSINGHAM said that if Mr. Gordon was ready to meet Mr. Touchstone in debate, and would do so, then he (Dr. Massingham) pledged himself that he would debate with him (Mr. Gordon).

Rev. Mr. GORDON said he would certainly do so.

On Tuesday night the Churchmen formed a Church Defence Association, and on Wednesday the Rev. J. H. Gordon lectured in reply to Dr. Massingham. The Mechanics' Institute on this occasion was crowded. The chair was taken by Mr. Ald. James, who was supported by the leading Nonconformists of Shields. Soon after Mr. Gordon began it was evident that some Churchmen were present who

did not intend that the lecturer should have the same attention which Dr. Massingham had received. Hisses soon came, and when a particularly good point was made the cheers were followed by considerable uproar. The lecture concluded amidst great applause and hisses, followed by a good deal of disorder. A discussion followed from the Rev. H. Morton's ascending the platform amidst what the *Newcastle Daily Chronicle* describes as "a perfect tumult of disturbance, ringing cheers, counter cheering, and hissing," which continued for some time. The discussion caused great excitement, with a good deal of uproar and confusion, but Mr. Gordon, in replying, was received with immense cheers and waving of hats by his friends. Towards the close "a scene of indescribable confusion" is said to have taken place, during which the chairman left the chair, and then, with three cheers for Mr. Gordon, the meeting separated.

THE DISESTABLISHMENT OF THE CHURCH OF SCOTLAND.

On Monday, May 6, in compliance with a requisition presented to him, the Rev. Dr. Cairns, of Berwick-upon-Tweed, delivered an address on "The Disestablishment of the Church of Scotland," in Queen-street Hall. There was a very large audience, the hall being crowded in every part. The speaker was accompanied to the platform by many of the United Presbyterian ministers of the city and other gentlemen; and Mr. William Duncan, S.S.C., was called to the chair.

Dr. CAIRNS (who on rising was loudly applauded) began by remarking that he had for some time wished to utter his views on the necessity of disestablishment, and that in discussing the question he should limit his remarks in a great measure to the Church of Scotland. There were obviously two sets of considerations (he proceeded) by which a disestablishment policy could be vindicated. The one set of considerations went to establish that the continued existence of the Established Church was a violation of the proper duty of the State—in other words, a political wrong and injustice; the other, that its continued existence was a detriment to the highest welfare of the Church—in other words, a spiritual evil and impediment. (Applause.) (1.) In denying that the maintenance of civil establishments of religion lay within the range of political duties, he was very far from wishing to lay down any hard-and-fast line between the lawful action of the State in furthering Christianity and the unlawful. Much might depend on times and circumstances. But it was his firm conviction that the more fully the distinctness of Church and State was realised—a grand peculiarity of Christianity, and one by which it gloriously redressed the weakness of all Pagan ethics and politics, which had only one agent to do the work of two—the more did it supersede the application of State resources to the uses of the Church in its distinctive functions; and as no function of the Church was so distinctive as the preaching and propagation of the Gospel, the ordinary support of this ordinance fell beyond the pale of State obligation. These considerations, which were so far independent of numbers, were indefinitely strengthened in their adverse pressure on the Church of Scotland by the admitted fact that she was the Church of the minority. This placed the Church of Scotland in a peculiarly evil case. On the theory that an Established Church should be the Church of the majority—that apparently acted on at the Revolution Settlement—she had lost her claim. On the nobler theory that a national Establishment was an act of national homage to God, she was equally indefensible; for an act of national homage could not be performed by a minority. No accurate statistics probably existed to determine the extent of this minority, but from statistics published in the July number of the *Church of Scotland Home and Foreign Missionary Record* for 1871 he drew the conclusion that there were 436,147 names on the communion roll, or an aggregate of 1,017,667 adherents of the Established Church. If the ordinary estimate of three adherents for every communicant were adopted, the aggregate number would amount to 1,308,441. It thus appeared that, at the very utmost, the proportion of the population adhering to the Church of Scotland to the whole was 13 to about 33, or in other words, that the Church was nearly three-quarters of a million in the minority; whereas, on the more moderate calculation, it was 10 1-6th to about 33, or considerably less than one-third of the whole. It was impossible to reconcile this state of things with any construction of political justice; and the highest interests of Christianity were not promoted by such an anomaly. It was only due to truth, however unwelcome, to add, that exclusive occupation of Church endowments of a section, however large, of the community, had been accompanied by an almost equal monopoly of school endowments, and that for ten years after the parish schools had been nominally opened to all. Nor could there be any doubt that the determined retention of this school monopoly was the main hindrance to a national system of education in Scotland. (Applause.) He seriously urged on the members of the Church of Scotland whether they would engage in a struggle to maintain a state of

things so abnormal, or consent to merge by disestablishment in the national Presbyterianism. (2.) In proceeding to the second head of his lecture, which was to set forth the defects and evils connected with the present Scottish Establishment, and the prospect through its removal of a greatly improved state of things in regard to religious interests, he expressed his sincere regret that a task in some respects so invidious should be laid upon him by what he regarded as the call of imperative duty. He was sensible of many shortcomings in unendowed Churches which should humble all their defenders and adherents. It was therefore not in any spirit of arrogant superiority that he would endeavour to speak, but as stating the balance of good according to his convictions. He pleaded, then, first, for disestablishment in the interests of Christian truth and sound doctrine. (Applause.) This was to his mind so important that it outweighed every other consideration, and did he not believe that something like a turning-point had arrived in the history of the Scottish Establishment, he should very possibly not have taken part in any movement on the present occasion. After the Disruption there seemed a revival of evangelical preaching in the Church of Scotland; and it would have been hard anywhere to detect a discord with other Evangelical Churches. But that state of things had passed away. While England had suffered from an outbreak of error, both Romanist and Rationalistic, Scotland, which had hardly presented a congenial field for the former, had shared in the disastrous influence of the latter. It would have been unsafe and unbrotherly, even amidst uneasy symptoms, to have charged this upon the Church of Scotland, had there not occurred a recent manifestation so obtrusive as to make silence treason to the cause of truth. (Applause.) He referred to the fraternisation last winter in this city of a leading contributor to the "Essays and Reviews" with a conspicuous minister of the Establishment—(applause)—and the appearance of the eloquent and indefatigable apologist of the same publication and of its rationalised theology in the same pulpit, and also his advocacy on the platform of a scheme of things in which distinctive Christian truth had assigned to it both in the creed of a Church and the basis of an Establishment the lowest place. It was hardly possible to convey to the friends of evangelical truth within the Church of Scotland an impression of the shock which these utterances and proceedings had given to those without. He accepted the just, manly, and eloquent protestations of Dr. Rainy—(applause)—to which he paid his most cordial tribute, as not in the least over-stating the general revulsion; and he did not doubt that many attached members of the Church of Scotland equally condemned and lamented alike the eulogies on Moderatism, the praises of Spinoza (before unheard in a Christian pulpit), and the general depreciation both of definite theology and of distinctive Scottish religion. But the question arose, Since these things had been, and might be any day again; as no complaining voice had been lifted up within the Church of Scotland itself against them; and as their occurrence had given a latitude to the assertion of the unsoundest principles and to the working of the most unwholesome tendencies before undreamt of, so that the "Essays and Reviews" theology, according to the type of Professor Jowett and Dean Stanley, was now a recognised form of national Scottish teaching; did no duty arise from those outside the pale, who were equally involved in this national responsibility? (Applause.) He seriously declared that it was this consideration which moved him more than anything else to strike for disestablishment; and while he freely granted that much error and laxity were working in bodies outside the national Churches, yet this compromised nobody but their own adherents; and while he equally granted that many excellent theologians and preachers existed within the national Churches of whom there were no more cordial admirers than he claimed to be, he did not believe that by disestablishment one of them would be silenced or curtailed in this field of usefulness; whilst, on the contrary, rationalism or semi-rationalism, as the whole history of Unitarian Churches showed, left to its own resources, abated its volume, and lost itself in the sand. It was in the interest of their time-hallowed evangelism, whose unspeakable grandeur and worth the Church of Scotland, like all the Presbyterian Churches, acknowledged, and still, he trusted, predominantly felt, and in which, by the consent of all who had ever worked in deepest harmony with their Scottish Christianity, lay the sole hope, not only of Scotland, but the world, that he urged a preventive change that would be better than cure. The whole tendency of Established Churches was to greater and greater latitude. The instinct of self-preservation, and even the nobler instinct of justice, though misdirected, led them to broaden their foundation as much as possible. Their temptation thus became comprehension, in forgetfulness of their own symbols, and of the essentially exclusive and dogmatic character of Christianity itself, which made it impossible to save the souls of men without instruction, or worship God together without agreement. The Church of Scotland, already pressed by this necessity, would, if the process went on to its last development, see every vital article of faith crushed out and flattened to a breadth and superficiality inconsistent with the very idea of a definite religion; and yet, after all, would never be able to satisfy the mistaken recoil from dogma or thirst for comprehension whence the evil originated. There would, by-and-by, in the eyes of the literary class, not be enough of re-

ligious peculiarity to distinguish the minister of religion from any other man of culture and philanthropy. That class would more and more feel a sense of injustice, for they would be as much teachers of Christianity, and as such entitled, if not to ordination to State recognition and support. Endowment would then require to be not so much concurrent as wholesale; and the faintest shade of distinction in favour of a ministerial order would lie open to the cry of exclusiveness and persecution. From this dilemma of monopoly on the one side, and religious unfaithfulness on the other, there was no escape in our days for the Church of Scotland or any other State Church, save in the wholesome crisis of disestablishment. He pleaded, secondly, for disestablishment on the ground of liberty. They were bound as Christians in every possible way to promote the liberty as well as the purity of the Christian Church; and this, he firmly held, was possible for the Church of Scotland, or any State Church, only by disestablishment. He did not deny that the Church of Scotland had many liberties denied to other State Churches. It had, indeed, loudly claimed as its present right a spiritual independence equal to that of the unendowed Churches, and professed to regard their fancied immunity from State control as a dream or a mystical abstraction. But the fact remained that in 1843 the Established Church submitted to have the solemn decisions of its majorities reversed, declared incompetent in the most spiritual matters, such as the deposition of ministers by a State tribunal; and at its bidding, without any independent concurrence, treated its own acts as if they had never been. To obtain freedom from such interference in future, the Free Church consented to pay the price of self-disendowment; and in the Cardross case, which arose afterwards, it was seen that she had not done so in vain, as no similar cancelling of ecclesiastical procedure was shown to be admissible in a self-supporting Church. Meanwhile the State Church had practically enjoyed a great deal of liberty; but like a ship swinging by a lengthened cable, she had been not less liable at any moment to be drawn up to the anchor of State jurisdiction; and now a case had arisen—another chapter of the old anti-patronage battle—which strikingly evinced the nullity of her claim of spiritual independence. It was impossible not to sympathise with any movement that led, however imperfectly, to the recognition of popular rights in the election of ministers; and it was only to be regretted that the present movement in the Church of Scotland did not rest on any professedly Scriptural principle, and that it stopped short with something so imperfect as a provision which first gave to the communicants the power to elect two-thirds of a board of nominators (the other third being elected by the heritors), and then when this representative body had nominated the minister, enabled the same communicants by a majority to reject him. Yet this substitute for popular election, or some similar proposal, which gave no initiatory or absolute power whatever to a Christian congregation to exercise a Scriptural right, the Church of Scotland was wholly unable, though it had commended itself to a great majority of her Assembly, to carry out without the consent of Parliament, and this by all the usual urgencies of political solicitation and influence she was at this moment seeking to obtain. It was impossible to conceive of a Christian Church in a less self-sufficient condition; and yet, by an extraordinary confusion of ideas, the success of this appeal to an extraneous body, consisting among others of Romanists, Unitarians, Jews, and men of no religious profession, who were invited to sit in judgment on the most sacred and vital interests of a Presbyterian Church, was spoken of by her leading men as guaranteeing her future spiritual independence. What the Church of Scotland wanted to guarantee her independence was to be independent of the necessity of such an appeal. (Loud applause.) Even had there been no chance of success in a disestablishment policy, Nonconformists could not have met anti-patronage legislation with silence and acquiescence. But as it was, and since the question was raised, not by them, but by the adherents of the State Church, they met it not by a mere protest, or by opposition at a single point, but by the demand that the whole Establishment system shall cease and determine. (Loud applause.) He pleaded, thirdly, for the disendowment of the Church of Scotland on the ground that it would contribute greatly to the increase of her liberality and activity in Christian work. It was contended that the dedication of a portion of national property—in this case between seven and eight millions of capital sum, yielding somewhere between £250,000 and £300,000 of annual revenue—afforded a happy security to the ministers of the Church, and an equally happy exemption to their hearers, especially the poor. But leaving untouched the fact of security, the discussion of which might be invidious if it were considered in its bearings on steadfast and unremitting work, it might be asked, why should there be an exemption of vast multitudes, who were perfectly able, and who ought to be willing, to pay for the highest kind (as every Christian will admit) of professional service? He willingly acknowledged the great efforts which the Church of Scotland had made since the Disruption; but, comparing the sums raised by that Church for foreign and other mission work with the sums raised by the Free and United Presbyterian Church, the facts showed a state of lethargy and passivity which needed to be stirred by some powerful excitement. Finally, he urged the disestablishment of the Church on the

ground that it was the only path to the union and reconstruction of all Presbyterian Churches. How little would the Church of Scotland lose by such an absorption in one great Presbyterian Church, which, if conducted on sound principles, would gain so much for the cause of Christ! The vested interests of all her ministers would be, of course, conserved, and compensation given for so much of her endowments as might be regarded as her own creation. In the disposition of the rest of her revenues, which might fairly be looked on as national property, whatever the will of the nation might decide that disposition to be, she would have her voice and her share in future common benefits. The withdrawal of State endowment from the support of the ministers would be abundantly compensated from the fountains of Christian liberality, which so great a union—as in the reunited Church of America—would open with unprecedented power. And if the loss of State recognition was lamented, that also would, he trusted, be supplied, for the entrance of the Queen into the disestablished Church of Crathie would be a more impressive act of homage to a common Christianity than the possession of the Commissioner in all his glory—(applause and laughter)—and would stir a deeper welcome, not only from the reunited Presbyterian Church, but from the entire Christian heart of Scotland. Nor would Scotland only rejoice in the healing of divisions which had saddened, even while they had exalted, her national history; but the whole family of her colonists to the ends of the earth, who had found abroad a unity denied at home, and would turn with undivided eye to their reconstructed temple, and would hail the auspicious change, and pray for the peace of that Jerusalem sacred to the death of saints and martyrs, which had become, in a higher sense than ever, the mother of them all. In conclusion, he earnestly prayed that in the conflict which seemed impending, the parties who were likely for a time to be opposed might retain mutual affection and forbearance, and might speedily reach a landing place where, though they might have controversies to look back upon, they should have no quarrels to forget, and should find the very subject of their controversies happily ended with them, and so adjusted as to leave no root of contention in store for the future. (Loud and continued applause.)

The Rev. G. D. CULLEN, in moving a vote of thanks to Dr. Cairns, spoke of the address as a signal-gun for a movement which he trusted would issue in the disestablishment of the Church of Scotland.

The motion was carried by acclamation, and thereafter the meeting separated.

THE REVENUES OF THE ESTABLISHED CHURCH.—On Friday Mr. Miall postponed his motion on this subject to June 2nd, but, as his position in the Order Book is not a favourable one, the motion will probably be further deferred.

NONCONFORMISTS AT CAMBRIDGE.—Among the students elected to foundation scholarships at Trinity College, we notice the names of three Nonconformists—Mr. J. Cox, of London; Mr. R. D. Hicks, of Bristol; and Mr. J. W. Lord, of Birmingham. All these gentlemen had previously held minor scholarships.

THE GOVERNMENT AND THE SCOTCH EDUCATION BILL.—A telegram to the *Birmingham Post* says that the result of a meeting of Scotch Liberal members held on Friday, on the subject of Mr. Gordon's recent victory on the Education Bill, was a resolution to proceed with the measure, and to fight the advocates of religious instruction in committee. In this, it was anticipated, there will be little difficulty.

BISHOP TEMPLE AND THE DISSENTERS.—The Committee of the Union and Nonconformist Sunday-schools in Exeter, impressed by friendly overtures made by Bishop Temple towards Dissenters, invited the bishop to give the Whitsuntide address at the annual meeting of the schools. The bishop has replied that prior engagements will prevent him acceding to the request, which, had it been presented earlier, he would gladly have complied with.

THE BENNETT CASE.—We have already announced that the decision in this case will not be delivered until after Whitsuntide. But the Judicial Committee again met on Monday in order to consider their judgment. It is no longer a secret that on some essential points it will not be favourable to the appellant. We forbear to say more at present, except that the decision will not be unanimous. We believe all parties in the Church agree that the constitution of the committee to decide the issues in this very important case was most unsatisfactory. At some future period it may probably be necessary to direct attention to the subject.—*Record.*

REFORM OF CONVOCATION.—A conference convened by the Church Association was held on Thursday at Willis's Rooms to consider the proposals respecting the reform of Convocation. Mr. Joseph Hoare presided. The Rev. Canon Bardsley said that in this country there were 13,000 parochial clergy and 5,000 unbenevolent clergy—the latter were entirely unrepresented in Convocation, and the former but very inadequately. The admission of the laity into Convocation, he held, was imperative, and the sooner it was brought about the better for the Church of England. The Rev. Canon Ryle followed with a paper, in which he maintained that it was bad policy to exclude the laity from

Convocation. Mr. Tobay, of Bristol, read a resolution passed by the Bristol branch in favour of the reform of Convocation, and also read a paper enforcing the resolution. On the motion of the Rev. Canon Auriol, seconded by the Rev. Hobart Seymour, it was resolved that the council of the Church Association be requested to consider the whole subject discussed.

A PAPAL DIGNITARY ON ROMISH TENDENCIES IN ENGLAND.—Monsignor Capel has commenced a series of lectures on "The Present Movement towards Catholicism in England." In one delivered at the Pro-Cathedral, at Kensington, on Sunday evening, he condemned the Ritualists for their unauthorised imitation of Romish doctrines and ceremonies. To do the things they did in the name of Catholics, but in the garb of Protestants, was not, he maintained, the way to uphold truth or make men honest. He asserted that the Ritualists held their flock in humiliating servitude, dictating even whom they should see, whom they should know, and whether or not they should visit their friends. The Roman Catholic priest who dared do such a thing as that would bring down upon himself the severest censure of the Church. He had, he said, letters in his possession from persons about to become Catholics, showing the thralldom in which the Ritualists held their people to be simply appalling. Without calling such men dishonest—because he could not think men would be dishonest in matters so sacred—he besought his congregation to keep themselves unchained from such authority, and as Englishmen who boasted of their freedom to keep their liberty in their own hands.

CLOSE OF THE IRISH CHURCH SYNOD.—The General Synod concluded its sitting on Wednesday, the session having lasted twenty-nine days. The sum of the liturgical changes made by the Synod is small. All the "black letter" saints have been struck out of the calendar, the Apocryphal lessons and extracts expunged, and some verbal alterations made, which were rendered necessary by the passing of the Church Act. The Revision Committee has been disappointed, and an expression of public opinion as to the other points in which changes are demanded will be elicited before the next meeting. Among the alterations which have been received with favour, though it is reserved for further consideration, is one suggested by the Bishop of Killaloe in the Sacramental Service. He proposes to change the position of the passage which refers to the "creatures of bread and wine," and place it after instead of before the words of consecration, thus involving a declaration irreconcilable with the interpretation of the Ritualist party. There is also a demand for change in the Baptismal Service and the Form of Absolution in the Visitation of the Sick, but with respect to these there will be very earnest opposition on the part of the clergy. With the exception of some bills for the regulation of the cathedrals, the session was a blank as regards legislation.

THE COMPLETION OF ST. PAUL'S.—Excitement has naturally followed the announcement made by us some three weeks since, that an architect, whose studies have been exclusively in Gothic architecture, and who openly denounces the works of Sir Christopher Wren as "abominations," had been chosen by the Executive Committee for the completion of St. Paul's, to act as architect to the work. It is observable that in the division of the committee upon the question whether the architect should be "medieval" or "classical," the whole weight of the clerical influence, together with that of Mr. Beresford Hope, was on the medieval side. Possibly this incongruity may have been the result of ecclesiastical fancies, but the consequence was the election of Mr. Burges to complete a despised work according to the "abominations" devised by Sir Christopher Wren. No wonder a general meeting is called by the Lord Mayor and other influential members of the committee to take the sense of subscribers to the fund on the question. From one determination there must be no "backing down." The cathedral must be completed according to the designs of its founder and no others. Whether those designs will be best carried out by one who is in sympathy with their spirit or by one who looks on them as abominations, should not be a matter for hesitation.—*Echo*. [The *Record* speaks of the letter above referred to as an "important protest against the attempt of a narrow majority to Romanise our Protestant metropolitan Cathedral."]

MARRIAGE WITH A DECEASED WIFE'S SISTER.—On Wednesday afternoon a deputation, introduced by Mr. Dixon, M.P., waited upon Mr. Bruce, at the Home Office, to present a memorial signed by 4,000 Nonconformist and Jewish ministers urging the Government to use their influence to legalise marriage with a deceased wife's sister. Mr. George Dawson, M.A., of Birmingham, said the discussions which had occurred on this subject in some respects made the task of speaking on it easy. The present law was objected to in the first place as forming part of the code given to a polygamous country. By some the authority of Moses was denied, except so far as supported by the English Legislature. The House of Commons had declared the law to be unnecessary and unjust. They therefore denied the basis upon which it was founded. Society had long agreed in regarding a marriage of this sort as reflecting no stain upon the character of those who contracted it, and the issue of such marriage as perfectly legitimate. The latter were, however, in the same position in law as children born out of wedlock, and if they were included among those on

whom the present law inflicted hardship, the class would be found to be very much larger than people were accustomed to regard it. In conclusion, he urged the Government to bring such pressure to bear upon the House of Lords as would induce them to alter the law. The Rev. J. R. Hargreaves, of Ramsgate, stated that he belonged to the Methodist persuasion, and that one-half of the ministers of his church had signed the memorial. The Rev. W. M. Statham, of Hull, reminded Mr. Bruce that Her Majesty had already sanctioned marriage with a deceased wife's sister in South Australia. The Rev. G. J. Emanuel, of Birmingham, presented a memorial signed by seventy-five Jewish rabbis, which affirmed marriage with a deceased wife's sister to be in harmony with the Divine marriage laws laid down in the Pentateuch, and that such marriages had been in all ages sanctioned and frequently contracted in the Jewish body. Mr. Emanuel having stated that not a single Jewish minister had declined to sign the memorial, said the prohibition was based upon the Leviticus xviii. 16, which affirmed that a woman might not marry her sister's husband. They deduced from this, therefore, that if a woman might not marry two brothers a man might not marry two sisters. This would be strong, indeed, if it were not that two verses further on the passage was explained by saying that a man could not marry a second sister while the first was living. The upholders of the law, however, rested on the marginal reading, which had been declared by scholars to be without foundation. The Rev. Dr. Adler, of London, also advocated the alteration of the present law. Mr. Bruce, in reply, said that, personally, he shared the opinions of the majority of Her Majesty's Government in desiring a change of the law on this point. There were, however, respected members of the Cabinet—notably the Lord Chancellor—who were decidedly opposed to any alteration. The Home Secretary then proceeded to point out that, however much on political subjects the Government might be justified in putting pressure upon the House of Lords, yet upon social questions it would be impossible. He believed that the measure would be extremely beneficial to all classes, and more especially to the lower classes of society. He fully felt the great importance of the unanimous declaration of the Jewish Church in favour of the measure, and he had no doubt the arguments adduced would have weight in the proper quarter. In the meantime, he would communicate with the head of the Government to give any assistance he could when the matter came under consideration.

Religious and Denominational News.

Mr. Charles Brown, of Nottingham Institute, has accepted a unanimous invitation to become the pastor of the Congregational Church, Byfield, Northamptonshire.

Mr. T. H. Blackshaw, of Airedale College, has accepted a unanimous invitation to become the pastor of the Congregational Church, Green Mount, Tollington, near Bury, Lancashire.

Mr. J. C. Cottingham, of Airedale College, has accepted a unanimous invitation to labour as the colleague of the Rev. J. S. Hastie in the pastorate of Salem Congregational Church, Otley, Yorkshire.

The Rev. G. Osborne has resigned his pastorate at Dulverton, Somerset, and accepted the unanimous call to the pastorate of the Independent Church, Broadway, Somerset.

MORICE-SQUARE CHAPEL, DEVONPORT. OPENING OF NEW SCHOOL PREMISES.—The Baptist Church at Devonport, under the pastoral care of Dr. Stock, has recently opened new and commodious school premises in connection with their chapel. The cost has been about one thousand pounds. Two bazaars have produced in all 315*l.*; and there now remains only about 120*l.* to raise to clear the new buildings of all debt. The church proposes next thoroughly to repair at a cost of about 500*l.*

KING'S LYNN, NORFOLK.—The Rev. Arthur Ransom, who for nearly three years has held the pastorate of the Independent Church in this town, has just tendered his resignation, assigning as his reason that he intends seeking for a Unitarian Church. The rev. gentleman preached his closing sermon on Sunday last. Mr. Ransom has during his residence here secured the esteem of a large circle of friends, and he has been held in high estimation by the public generally for his high intellectual attainments, for his character as a minister and a gentleman, and for the deep interest which he has taken in the welfare of the poorer classes.

RECOGNITION SERVICE.—A week or two ago the Rev. G. B. Howat, B.A., of Chesham College, was recognised as the pastor of Wood-green Congregational Church. The Rev. A. Hannay gave an address on Congregational principles, and after the usual questions and replies Dr. Reynolds delivered a brief address. In the evening the Rev. J. G. Rogers, of Clapham, gave a charge to the pastor, and the Rev. W. Braden uttered some excellent counsels in his charge to the church.—On the 11th of April the Rev. March Timson was inducted as pastor of the Congregational Church, Roydon. The Rev. W. Robinson, of Cambridge, preached a sermon on the nature of a Christian Church, and the charge to the minister was given by the Rev. E. Price, of London, the recognition prayer being offered by the Rev. S. M'All, of Hackney College. In the evening the introductory part of the service was taken by the Rev. G. Lyon Turner, M.A., of Hackney College; the sermon to the people by the Rev. John

Kennedy, D.D., of London; and the concluding prayer by the Rev. D. Davies, of Thorfield. A large number of ministers and representatives of neighbouring churches were present, and between the services about 350 persons sat down to tea in the large hall of the Royston Institute.—The recognition of the Rev. Mr. Pate, of Glasgow University and New College, as pastor of the Congregational Church at Isleworth, took place on the 23rd of April. Most of the neighbouring ministers were present, and the congregation was very large. In the afternoon Dr. Stoughton, of Kensington, delivered the introductory discourse, and Professor Newth offered the prayer. In the afternoon the schoolroom would not contain the numbers who assembled to the tea-meeting. In the evening the introductory devotional service was conducted by the Rev. George S. Ingram, of Richmond. The Rev. Robert Halley, D.D., Principal of New College, delivered the charge to the pastor, and the Rev. John Edmond, D.D., of Highbury, preached an impressive sermon to the people. The Rev. John Sugden, B.A., of Teddington, offered the concluding prayer.—The recognition of Mr. J. T. Maxwell, of Cotton End, took place in the Moat Congregational Church, East Grinstead, on Tuesday afternoon, April 30. The usual questions were proposed by the Rev. B. Slight, of Ashurst Wood, and the answers given were highly satisfactory and impressive. The prayer was offered by the Rev. R. Hamilton, of Brighton, accompanied by the imposition of hands. The charge was delivered by the Rev. John Frost, of Cotton End, founded on 2 Timothy iii. 10. In the evening a sermon was preached to the people by the Rev. Newman Hall, L.L.D., from John xxi. 16. The following ministers also took part in the devotional and other services of the day:—Revs. H. Grainger, of Surrey Chapel; E. Cecil; J. Radford Thomson, M.A., of Tunbridge Wells; J. Adeney, of Reigate; E. E. Long, of East Grinstead; and S. Ladbrooke, of Elenbridge. The services were well attended.

Correspondence.

THE SCHOOL AND THE BIBLE.

To the Editor of the Nonconformist.

SIR,—May I trespass on your space to express my regret for two mistakes in connection with the Declaration on the above subject.

One relates to the insertion of the name of Mr. H. Skeats. It happened thus. A mutual friend wrote to me that he had just met Mr. Skeats, and that he would sign the declaration. On that authority I published the name. In expressing my regret that it should have appeared erroneously, I beg to assure Mr. Skeats that he was not more surprised at the appearance of his name than I was grieved to find that it had appeared erroneously. I took immediate steps to secure its erasure, and much regretted that I was too late for the *Nonconformist* of last week.

The other mistake occurred with the names of some Bedford gentlemen, which reached me endorsed on a declaration. The sender had intended that circulars should be sent to the parties, not that their names should be published; hence the mistake. I need scarcely add an expression of deep regret to any gentleman whose name has been thus most unintentionally printed in error.

It may interest your readers to know that about 800 adhesions have been received to the declaration.

I am, Sir, yours faithfully,

JOHN GLOVER.

19, Highbury Hill, May 13, 1872.

To the Editor of the Nonconformist.

SIR,—In your advertising columns there appeared last week a list of names appended to a declaration in reference to the School and the Bible. As I was a delegate for the Nonconformist Association here to the Manchester Conference, and voted very heartily for the resolutions there passed, you may conceive my surprise on finding my own name appended to this declaration. I found, however, that several of my neighbours in Bedford were equally surprised on seeing their names also in the list of signatures. The following names were advertised, not one of which is genuine:—

Dr. Coombs, Mayor, Bedford.

Rev. John Benson, B.A., "

" John Burgess, "

" John Brown, "

" Mark Guy Pearse "

" R. Maxwell, "

" W. P. Irving, B. Sc., "

" R. Speed, "

Mr. George Carruthers, "

" Samuel Ward, "

There are the names of three or four other gentlemen from Bedford, but as they have not been seen, I say nothing of these, though I think it very improbable that they signed the declaration. But about the ten names I have sent I am positive. We have not signed the declaration, we have authorised no one to sign it for us, we have not even been spoken to about it. If this is an accident, to say the least, it is a very curious one.

I am, Sir, yours truly,

JOHN BROWN.

Bunyan Meeting, Bedford, May 13.

[The explanation of this mistake appears in the letter above.—*Ed. Noncon.*]

Anniversary Meetings.

LONDON MISSIONARY SOCIETY.

The annual meeting of this Society was held on Thursday last in the large rooms of Exeter Hall, which was crowded to overflowing. At ten o'clock the chair was taken by Mr. A. Rooker, of Plymouth, and amongst those who occupied the platform were the Hon. A. Kinnaird, M.P., the treasurer, the Revs. Dr. Moffat, W. Ellis, Dr. Raleigh, Dr. Allon, Mr. James Spicer, Mr. Henry Spicer, Mr. W. R. Spicer, Mr. W. Somerville, Dr. Kennedy, Dr. Mellor, Dr. Turner, the Rev. David Thomas, the Rev. A. Hannay, the Revs. T. Binney, Dr. Morton Brown, J. G. Rogers, Dr. Ferguson, Jas. Parsons, Edward White, Griffith John, George Gill, William Gill, E. Mannering, John Hayden, Clement Dukes, T. W. Aveling, S. Thodey, W. Tyler, W. Braden, J. G. Miall, P. J. Turquand, R. Balgarnie, J. B. French, Professor Newth, W. Cuthbertson, L. H. Bevan, &c., and Messrs. Kemp-Welch, Geo. White, C. E. Mudie, Jos. Craven, and D. Pratt. The Rev. Dr. Jobson, of the Wesleyan Missionary Society, and the Rev. J. Fleming, Episcopalian, were also present. A hymn having been sung, prayer was offered by the Rev. Radford Thomson, of Tonbridge Wells.

The CHAIRMAN in commencing his speech spoke of the traditional attachment of his family to the London Missionary Society, and the remarkable progress of missionary enterprise which indicated one of the finest forms of Christian life. It was indeed of the same kind as the primitive Christianity through which the Gospel was first spread abroad, and now, wherever there was vitality in the Christian Church, there was the endeavour to spread the knowledge of His truth. They could not labour for Madagascar, or for the South Seas, they could not send out agents to China as they were doing, without finding there was a reviving, an energising, a blessed effect in all their churches and homes. (Cheers.) Then, too, they had not only the same energy, but the same hardihood. When they looked back upon these records of olden times in the primitive Church, they did not speak of those who went forth as being martyrs for the cross of Christ. Martyrdom was one thing, and the principle that was involved in missionary labour was another. But that which characterised and that which marked the Christian Church in the old time was the very sign and badge of the missionary life—that they were men who had hazarded their lives for the name of the Lord Jesus. It seemed to him that this was the very characteristic of our modern missionary life. Mr. Rooker concluded by saying:—

There is one other thought, and it is this. Dr. Newman was publishing a book the other day, and he said this:—"I was about to make a change in my views, which seemed to me very important, it would affect my interests and my destinies for life. But as I thought of it, I looked around in my library, and I said, 'If Basil and Gregory of Nazianzen, and those whose names with which I am familiar, if these men were in our midst, what would they tell me to do? What would they do themselves?' Brothers and sisters, Christian men and Christian women, if—not fathers of a church that had become effete and worn out—but if apostles, and apostolic men, ay, and if, above all, at this moment in our midst, one could appear among us like unto the Son of man, I ask you, in the same spirit that Dr. Newman appealed to those fathers, what would this man tell you to do? What would He have to say to it? Would He have you slacken one single endeavour? Would He desire you to retire from one effort of contribution? No; rather would it be, 'Gird up your loins and run with patience. Wherefore, seeing that we also are compassed about by so great a cloud of witnesses, let us lay aside every weight, and in this work, and in every other work that is undertaken, begun, and carried on for Christ's sake, let it be looking unto Jesus.'" (Loud cheers.)

The Rev. Dr. MULLEN read an abstract of the report for the past year which commenced by expressing the opinion of the directors that the society should extend its operations for promoting the conversion of the world, especially at a time when the wealth of our churches had become very great and the liberality of the Christian public unexampled. The field of labour had also extended on every side:—

As we rise higher in character, in vigour, in spiritual power, our horizon moves onward. Other lands and other people needing the Gospel, and asking for it, have opened to the Christian teacher. The old work, by quiet steady growth, covers a wider area every year. And now it only needs the consecrated life, the open hand, the strong faith which grasps the Divine promises, and the wrestling prayer which pleads them, to secure for the society a grandeur of Christian usefulness, which must satisfy the desires of the most earnest heart; while the sense of our own insufficiency should draw us closer to the feet of Christ, since that usefulness must come from Him.

Referring to the general work of the year, the report says:—

As hitherto, the missionary brethren have been preaching the Gospel to the Chinaman and the Hindu; to the Kafir, the Hottentot, and the Mochuana; to the Malagasy, the Polynesian, and the negro. Telugus, Tamils and Hindustanis, Brahmans, Sudras, and Shanars, have heard the message of Divine pardon; and have read in their own tongue the wonderful words of eternal life. Among all these races Christian churches have

been planted, and their members are being built together in their holy faith. Individuals among them, stirred with zeal, have been preaching the Gospel to their countrymen. The children of the converts are everywhere being trained in Christian schools; and in the Indian Empire a similar training is being given to four thousand Hindu scholars. Every year witnesses a slow but steady increase of Christian literature in their numerous languages, both for young and old. The reprint of the Samoan and Rarotongan versions has been nearly completed; and Mr. Moffat has all but finished his task upon the Sichuana Bible. The translation into the Pekin dialect of the Chinese language is still progressing.

The number of English missionaries remains, as a year ago, at 162. Three have been obliged to resign, including the Rev. W. Beynon, of India. Amongst the removals by death have been Mrs. Turner, of Samoa; Mrs. Gookey, of Vizagapatam; and Mrs. Wilkinson, of Quilon. The Rev. J. Brownlee, of Kafirland, also died at King Williamstown at the close of 1871, after fifty-three years' active labours in connection with the society. The report went on to refer to the loss sustained by the death of warm friends of the society—Mr. H. O. Wills, of Bristol, than whom "no man gave gifts, and sympathy, and personal service to this society more willingly or more frequently throughout his long and useful life"; Mr. Edward Baxter, of Dundee, foremost among the friends in Scotland "in liberality, in warm affection, in wise counsel, in readiness to help"; and Sir Francis Crossley, who "crowned a life of gifts and personal service" by the largest contribution which the society ever received. In China that outburst of fanatic opposition both against the influences of foreign life and of Christian teaching, which the directors feared at the commencement of the year, has been restrained.

In several parts of South China reports were spread, and papers were circulated, accusing foreigners of poisoning the wells, and intended to incite the masses of the people against them. But the authorities grew afraid of the evil influences which they had set in motion, and changed their plans; the charges were declared to be untrue, and the excitement cooled down. Both in the northern and southern stations of the mission the missionary brethren have been preserved from danger, and have continued their labours in peace. But amid the changes under which the Chinese Empire is steadily breaking to pieces, additional evidence has been furnished that our missionaries are too few to preach the Gospel which alone can restore life, strength, and prosperity to its antiquated yet order-loving people.

Throughout the Indian Empire missionary work of many forms has been carefully continued, and steadily maintains that range of usefulness which it has held for many years. Everything shows that the population of the empire is advancing in intelligence, in resources, in education, in religious convictions; and it is with regret that the directors have been unable to add a single missionary to the existing staff, or even to fill up the few vacancies which have occurred in recent years. It is in other directions, in the Polynesian and Madagascar missions, that the field of effort has been so enlarged as to call for that careful readjustment of their missionary forces, and that addition to their numbers, which the directors earnestly press upon their constituents both in this country and in the English colonies. The Moffat Institution excited the warm interest of the directors, who rejoiced to announce a subscription to the end of April to the amount of 5,110*l*. The appeals for the Madagascar Mission had been generous and prompt, no less a sum than 7,187*l*. having been contributed towards sending out ten new missionaries. Several generous friends have increased their annual subscriptions from 10*l*. to 20*l*., and from 20*l*. to 50*l*.; and one has engaged to give 10*l*. for each missionary sent out. One friend had almost emulated the example of the late Mr. Hopkins, of Hobarton, by forwarding contributions to the amount of 2,600*l*.

The balance-sheet of the year showed the general contributions to amount to 97,773*l*. 5*s*. 11*d*., of which 23,808*l*. was contributed at mission stations. The contributions for special objects formed a total of 13,744*l*. 10*s*., of which 5,100*l*. was for the Moffat Institution, Africa, and 7,186*l*. for the Madagascar Mission. The total income from all sources was 114,306*l*. 0*s*. 5*d*. The expenditure was about equal to the receipts.

Gratifying testimony was borne in the report to the Christian deportment exhibited by the native converts, of whom there are now 70,000 church-members, and 450,000 attendants on public worship; more than half of each of these numbers belonging to the mission at Madagascar. There has, however, been substantial increase elsewhere. One of their most prosperous stations was Hankow, in the heart of China, where the native church, though but ten years old—numbered 220 members.

In regard to a well-trained native ministry, nearly the whole of the society's missions have made striking progress during the past few years; and in many of them distinct advance is seen during the year now gone by.

The list of such men contained in our annual reports grows larger every year, while the care taken by the missionary brethren to see that only men are appointed on healthy principles, and that from the holy service of the Church all shall be removed who prove unfaithful, provides a guarantee that the list is the expression of real and solid progress. The number of these pastors and missionaries is now above a hundred.

Conspicuous amongst these native pastors is Pay-zui-zu of Shanghai, distinguished for his earnest piety, solid scholarship, and effective preaching. At Amoy there are two native pastors. There are in India thirty native ordained pastors and missionaries who continue steadfast in their work.

But, owing largely to the circumstances in which they are placed, the native churches do not advance rapidly in their fulfilment of the duty of self support, or in the exercise of Christian liberality. Some few churches, like those in Bhowanipore, in Nagercoil, and Neyoor, continue to do well; but others are very backward. In few missions are the churches, as a whole, so backward, and they are so to their own great loss.

Reference is also made in the report to a few losses among the native pastors. But the advance of the native churches in self-management furthers that readjustment of the society's work which is proceeding. Although the society now reckons in its ranks a smaller number of English missionaries than it did ten years ago, it yet covers a far larger area of usefulness; and at the present time, it has in its evangelistic positions no less than sixteen missionaries more than it had then.

The native pastors have replaced English missionaries in many settled churches: several English churches have ministers of their own; native missionaries and evangelists are more numerous; and the transfer of these sixteen missionaries from the one branch of service to the other is equivalent to an addition to the society's evangelistic funds of 7,000*l*. a year. That result may justly be considered gratifying; but the directors regard it only as a beginning, and trust that the transfers may be greatly increased.

The amount expended in the Cape Colony and the West Indies has been considerably reduced, though hardly an inch of ground has been lost, owing to local liberality and zeal. At the Cape the expenditure of the society is almost confined to the missionary brethren, and in numerous cases a portion of even their income is derived from the voluntary gifts of their people; but the directors are doing their best to help in providing a native ministry. Reference is made to the importance of evangelising work among the purely native tribes who in large numbers visit the colony, and to the steady progress and growing importance of the interior missions among the Bechuana and Matabeli. These missionary stations in Africa "are the true diamond fields, where Christ's servants are gathering many a rough pebble, encrusted with the clay of an ignorant, untamed, unsanctified heart." In the West India churches there is unusual prosperity, and between them and the society "the connection is now reduced to its simplest form." In British Guiana, owing to local disadvantages, the progress has been slower. From Jamaica "all the brethren write in the most cheerful tone of the piety, the union, the active zeal of their people; the proportion promised of the society's expenditure has been duly raised; and the people express in grateful terms their high appreciation of the society's long-continued affection and care." Turning to the South Seas, the directors express their deliberate conviction that, looking at the number of converts, the growth of their character, and the proofs of their sincerity, the work carried on there is not on the surface only, but has gone deep into the heart and life of the communities which have professed the Gospel. Such statements are necessary to meet the misrepresentations of "the roving Englishman," or "kidnapping captain." The report goes on to say:—

Fresh evidence has been furnished, more full, more clear than ever, that the Gospel and the grace of God have wrought a marvellous change in these islands; that the Spirit of God, a present Saviour, is maintaining a true spiritual life among them; and that by their means He spreads the truth farther and farther every year. There are at present four principal groups under the society's charge, containing twenty-five important islands, and having thirty smaller islands and numerous islets connected with them as outstations. These missions are instructed and managed by twenty-eight English missionaries, with a missionary ship at their command, at a total cost of 9,500*l*. a year. All the inhabitants of the large islands, and most of those at the outstations, are professedly Christian; and they are 70,000 in number, including 14,000 members in church-fellowship. For many years, some three hundred of these Christian converts have given themselves to the edification of their brethren, and eighty of their number are devoted to purely mission work. They have been efficiently and systematically trained; they have been duly appointed as pastors, evangelists, or assistants; and many of them have been distinguished for steadfastness, devotion, and even heroism in the Lord's service in lands far distant from their own. These converts have cast off all the great institutions of heathenism, which were ancient, cruel, and powerful; they have cast off many great and destructive vices; home life, social intercourse, public manners, have been all ruled, sanctified, and elevated by the law of Christ. Willing and large-hearted have been their gifts in the cause of the Gospel; not less willing and consecrated has been their personal service. Diligent in business, upright in their dealings, securing the safety and the rights of foreigners, their islands have become a safe and pleasant resort for seamen and traders; these little tribes have taken a place in the comity of nations, and in their little sphere, so far from meriting contempt, they manifest a simplicity, a completeness, a gentleness, and a beauty of Christian character, exceeding that of the sterner races of the world, which deal with higher matters, and yield a rougher type of manly excellence.

After further details on this subject, it is added:—

These are the lovely paradises which the murderous kidnappers would desolate and destroy, that a few planters in Queensland and Fiji may hasten to be rich! And it is work like this which they have not only imperilled but have absolutely ruined, among the islands of our Presbyterian brethren, whence they have carried away the flower of the population to pine and perish on a foreign soil!

Special reference is made to the spiritual power manifested in the missions which have been planted during the last eight years in the Ellice and Lagoon Islands. The directors do not regard, even in the midst of prosperity and extension, any increase of

English missionaries necessary, except a certain number of experienced men at the centre of each great group of islands. "Polynesia can now be evangelised by its own people." There is now open the greatest, noblest field on which any branch of the South Sea Mission has ever entered:—

From the Pearl islets in the east away to the Loyalties in the west, all the groups, great and small, have the Gospel provided for them. Apart from our own present spheres, the Wesleyan brethren are receiving a blessing in the Fijis; the Presbyterian brethren have taken charge of the New Hebrides; and the Episcopalians of the Solomon Archipelago: both, alas! since ruined by the kidnappers. The French Government and their Communist convicts bar the way in New Caledonia. But New Guinea is ready; and at length, after careful thought and preparation, under manifest protection and blessing from above, in July last the mission was commenced upon its shores. The Revs. A. W. Murray and S. Macfarlane, with eight native missionaries, opened their commission of mercy on Darnley Island; on the islands of Tautan and Saibai. The commencement of this mission has imparted new life to the whole of the older missions. Everywhere native preachers and students are offering their services. The field is ready for missionaries from both the Eastern and Western stations; whilst wise readjustment will at once place English missionaries of experience at command, to reside in the midst of the native brethren. What shall hinder us from establishing, within five years, a very large band of missionaries in useful stations, at a small additional cost to the society; while a new land, grand in its mountains, its broad rivers, its vast forests, its rich resources, and its manly people, shall, as the years go by, be won for Him who "will have all men to be saved and come to the knowledge of his truth."

The report next refers to India. The preaching of the Gospel in the vernacular tongues forms a prominent feature in every centre of the missions in that empire; and it is carried on with ability, perseverance, and care by many of the brethren under great discouragements. As a part of their work the directors have sanctioned extensive and systematic efforts for the instruction of the young; and, in addition to the children of converts, the mission schools and institutions contain four thousand Hindu scholars and students. Though anxious to give them a good general education, every missionary of the society gives to the Christian element the front place in his teachings. Many converts of decided convictions, strong faith, and patience in suffering, have been drawn from these institutions. Reference is also made to the celebrated Brahma Somaj and its influence:—

Much has been said in recent days of the growth and the opinions of the Theistic school in India, of which the Brahma Somaj in Bengal is the most prominent section. The influence of that school is felt very widely in India; missionary brethren find it everywhere; for Christian teaching, whether in English or the vernacular, is the most powerful element in producing it. If that teaching were accepted fully, men would be Christians. Unable to give up their caste and their social position, they accept but a portion, and stop short at Theism. Mr. Budden says of it:—"How long it may continue to attract and satisfy the educated youth of India no one can tell. But, as in the first ages of the Church, a wide-spread scepticism preceded the final triumph of the truth, it is not improbable that a similar sequence of events may appear in India."

In respect to female education, it is stated that thousands of Christian girls have enjoyed a long and careful training under the care of some missionary's wife and her Christian assistants. But in recent years the houses of Hindu gentlemen have also been open to them; and hundreds of Hindu ladies and their children are instructed in Zenana schools. But the growth of Christian churches in India has been slow, and they have often proved weak. To a very great extent they have been built up from among the poor, especially in country districts; even in the towns, "not many high, not many noble," have been called.

The report concludes with an interesting sketch of the state of things in Madagascar, respecting the missions in which island it is said:—

It is evident that the great wave of spiritual life which broke upon the central provinces of the island two years ago continues in full force, though it manifests itself chiefly by the steadiness with which it calmly draws new souls within its influence. In 1869, no less than 16,000 persons joined the Christian community; and the church-members increased from 7,063 to 10,546. In 1870 the increase amounted to 78,752 persons, including 10,405 members. During last year the increase has been 63,000 persons, including 18,000 members. In three years the total addition has been about 258,000 converts, including 32,000 members. It is frankly allowed that the example of the Queen and the nobles in the capital, the burning of the idols, and the public profession made by multitudes of their fellow-countrymen, have furnished many with a reason for their change of faith. They are extremely ignorant; they have not cast off their heathen vices; and their Christianity is of a very poor type. Nevertheless, the Spirit of God is working powerfully among them. A few statements have been made on the subject of Government interference with the converts. Perhaps rather too much has been said respecting it; for, while a few provincial governors and officers have ventured, at a distance from the capital, to put pressure upon the people, it is evident that the Central Government is anxious to leave them free to act for themselves. Our brethren have watched carefully over the religious liberties of the people around them; they have upheld in clearest terms the spirituality of the kingdom of Christ; and their views have on many occasions been heartily approved by the authorities. The directors have once and again given illustrations of this fact. The missionaries are now formed into two separate bodies for the Ankova and Betsileo provinces; their number has been increased, and their positions have been rearranged. The younger brethren have all worked hard at the language, and most of them bid fair completely to master it. Thanks be unto

of God their labour has been unusually blessed. The spiritual life of their people has been deepened: their knowledge has increased; the tone of their home and social life has been elevated. The Lord has a deeper hold upon them and upon all that is theirs. They are not only a sincere, believing people, but they are a happy people; and they heartily second the efforts of the English missionaries in bringing in their heathen fellow-countrymen. The directors have observed that during the last two years the increase in the number of church-members in Madagascar has been very great; in 1870 the members added were 10,456; in 1871 above 18,000. The examining of the candidates and their instruction must have fallen chiefly into the hands of the native pastors and preachers, and their inexperience might lead to great evil. The missionary brethren are quite awake to danger, and have endeavoured effectively to counteract it. Of the earnest desire of the people at large, especially of those in the villages of the interior, to know what this new religion is, and how they shall worship acceptably, no more striking proof has been given than that of the villages in which the new converts have erected a chapel, and are waiting for some teacher to guide and instruct. This strange but gratifying sight has been seen in many places among the Antsihanaka people, and chiefly among the village Betsileo. In few things have the Malagasy converts shown stronger determination than in their resolve to provide numerous and suitable places for Christian worship. Chapels have sprung up in all directions; every village which contains any number of converts has its house of prayer; and recently considerable care and taste have been expended upon them. Almost the entire cost of these buildings has been borne by the people themselves. The two thousand native evangelists who aid the English missionaries in instructing their numerous congregations prove themselves faithful and effective ministers of the Gospel. Some of the elder and experienced brethren are spoken of in the highest terms. One of the most important agencies maintained by the mission for the building up of the churches is the Theological Institution. It has now been at work four years, and has proved truly useful in securing a native ministry of superior order. The number of students has been forty-seven during the year. It is the marvellous success with which God has blessed the Madagascar mission, which compels the directors and the churches in the island to ask special assistance from the society's friends. An influx of a quarter of a million adult scholars in three years has overtaxed the teaching power of both the English and native missionaries, and additions to the missionary staff have become imperatively necessary.

In concluding, Dr. Mullen resumed his seat amid loud and repeated cheers.

The Rev. WILLIAM CUTHBERTSON, of Bishop Stortford, moved the first resolution as follows:—

That the report, of which portions have been read, be adopted; and that it be circulated among the constituents of the society, with its appendix and statement of accounts. That the meeting offers its devout thanks to God for the general prosperity with which he has continued to bless the society's mission; and that by special liberality the friends have duly provided for several pressing schemes of usefulness. It rejoices to hear of the fidelity, self-denial, and zeal with which the native evangelists have laboured in all parts of the Polynesian mission. And now that the long-desired mission has been commenced in New Guinea, it trusts that, under God's special blessing, and by the aid of the great resources available among the South Sea churches, that mission may be steadily prosecuted with efficiency and success."

Their directors had, he said, presented in the report the leading principles of their administrative policy, having relation to the three parts of their work,—the English mission, the native pastors, and the native churches. Their missionaries were not to be merely pastors, to sit down in one spot, but the creators of new centres of light and spiritual power—that is that they should not settle down as they did in England, simply to be over one church; but should go out, a kind of happy union of the primitive minister and the Anglican bishop,—perhaps minus the palace and the 5,000*l.* a year. (Laughter and cheers.) After referring to the other two points, the speaker made special allusion to the self-denying labours of the wives of missionaries, especially in India, to the presence of Robert Moffat among them, and to the hope that Dr. Livingstone would still be restored to them. It appeared likely that he would owe his rescue to American energy. It could have been wished that England had rescued her son. They, represented by their Government, should stand upon no small scruple of petty economy where David Livingstone's name, or perhaps his life, was at stake. (Loud cheers.) Speaking of mission work in the South Seas, and the fate of Bishop Patteson, Mr. Cuthbertson went on to remark:—

I was at Sydney when he commenced his labours in the Southern Seas, and I know that this was the unanimous testimony of the missionaries there, after his work had gone on, that he was not only an accomplished linguist, but that he was a man of perfect self-sacrifice and self-denial, that he had given himself to this work, and that, God helping him, he would die in it. And he died—died as a martyr died. Aye, but in that death there is the bringing down of the terrible institution—we call it kidnapping—that is a euphemism; it means man-stealing, and it means slavery at the back of that. That will go down. The little churches in the Southern Sea have had many difficulties, many trials. A little time ago our brethren in the Hebrides group, and in the Loyalty group, had to fight with Roman Catholicism backed by the Imperial power of France. They had to listen to the mandate of the commandant of New Caledonia, and they had to look at the frigates out in the offing, word from which had been sent to them, that if they did not shut their doors, and give up their work, the cannon would open upon them. Well, partly at the command—we will put it mildly—at the request, of the Imperial Government, in fact, Mr. Macfarlane was withdrawn from Lefoo. He had to go. Some of our missionaries thought they would have to go too. But since then some other body has had to go. (Loud cheers.) Ah! God will protect his own flock, and those that were afraid of the Imperial power sending them away are still there to labour in the New Hebrides group, and beyond the New Hebrides. It is wonderful how God works. Mr. Macfarlane, who had to leave

Lefoo, was one of those two who went exploring to New Guinea, the pioneer in the opening up of that new mission. And what a glorious thing this is! In the report, it is stated that upon these small mission fields we have for the most part learned the great principles of our missionary policy. It is in the work in the Southern Seas we have been taught to rely upon native agency, and by that means we are taking possession of the great island of New Guinea, the third largest island in the world, three times as large as Great Britain itself, having about a million of inhabitants. Well, what have we done? We have planted eight native missionaries and their wives; and I read in a report of a meeting in Sydney where Mr. Macfarlane and Mr. Lawes were present, that they were ready immediately to enter in, because from one part of the Southern mission field, where the Malayan race predominated, and from another part, where the Papuan, the woolly or negro race predominated, they had the very men who were fitted to go and take possession of the whole of that island continent. And they will do it. But we must not be too confident. They were received with great kindness. The habit of God in the introduction was very manifest; but the New Guinea people are a dangerous people after all. A little time ago a Chinese emigrant ship—the St. Paul—was wrecked upon an island in the immediate vicinity of New Guinea. For the first month they were allowed to do as they liked. About the end of the month the white men had left, and there were left 327 Chinese. Immediately the white men were gone, the natives surrounded them as cattle, and day by day for a time; a few at a time, they were killed and eaten before the eyes of the survivors until only three of the Chinamen were left, who effected their escape.

They were asked to give 10,000*l.* more income to the society, for they could not at present send more missionaries to India, and there were the claims of China, where in one little out-station near Amoy, in a time of great excitement towards the close of last year, the members of the church met to consider whether they should close the chapel and give up service for a time. They knew that they took as it were their lives to the public worship; but they unanimously concluded with these words:—"No, let us keep on. If it is the will of God that we be murdered, let it be so. His will be done." Yet men told them that the age of chivalry had gone, and that there was no grand Christian heroism! Yonder it was in Amoy, it had died out in Christian England. (Cheers.)

Dr. MULLEN then at the request of the chairman introduced the missionaries who had returned from their fields of labour:—Mr. George Hall, of Madras; Mr. Toy, of Madagascar; Mr. Ratray, from Demerara, where he has laboured since 1864; Mr. Paulton, from South Africa who had been in the colony thirty-two years; Mr. Briggs, from Madagascar; Mr. Newport, who has been labouring in connection with the Travancore mission during the last eleven years; Mr. Wilkinson, whose labours in Travancore have extended over thirteen years; and lastly Mr. Moffat. (Loud cheers.) He had hoped the other brethren would have been with them that day, but they were soon expected from Sydney.—Mr. Macfarlane, who could have told them the story of the planting of the mission in New Guinea; and Mr. George Lawes, who has lived in the perfect retirement of the Savage Island for more than ten years. He declares that he is not only the translator of the Bible, but he is the poet laureate of the island, and the general adviser of all the chiefs and people in all cases that concern their welfare. But there was present an active and foremost member of the Society of Friends, Mr. Joseph Sewell, who went out some few years ago to Madagascar, and had devoted himself specially to the work of education. The brethren and friends of that mission in Madagascar worked in the most perfect harmony with their own brethren.

The Rev. Dr. TURNER, of the South Sea Mission, next addressed the meeting, and gave a full and interesting account of the mission in the Samoan group of islands. His narrative has already been reported in this journal in connection with the proceedings of the Baptist Missionary meeting.

The Rev. ROBERT MOFFAT, who was greeted with loud and continuous applause, the whole audience rising as he stepped forward to speak, said:—

Mr. Chairman, my dear friends, you seem to think that I have forgotten to blush,—this is really rather too much of a good thing. (Laughter.) I rise to address you with deep feelings of thankfulness to God that I have been again permitted to be present on such an occasion as this, to see such a crowded and attentive audience, and to hear of such glorious tidings as those that have reached our ears from all parts of the earth. Now, my speech is not one that will cause any one to call out "Chair!" or anything of the kind. It will be a little speech because it will have reference to little folk. I cannot tell you how thankful I feel when I think of what the little boys and girls have done for the Bechuana mission,—a mission, as you all know, that is very dear to my heart. About a twelvemonth ago it was suggested that an appeal should be made to children to subscribe to what you wish to call "The Moffat Institution." A mere hint was given; nothing more was required, and from one end of the land to the other the children simultaneously united, and with great delight. I had opportunities of witnessing this in a number of cases. The children came to me with bright and smiling faces, telling me, "Oh, I have got a card, and I am going to collect for your Africans!" That is a specimen of feeling that is predominant throughout the country. Well, you have heard what they have collected for the institution. Now, I think a leaf might be taken out of the book of these little children. It is gratifying beyond description to me to know that that effort and the feelings connected with the exercise of that seal for the work will be lasting; it will speak not only in time, but in eternity. I can hardly tell you the number of cases in which I have heard persons say, since my return to England, that they heard me when they were boys and

girls thirty years ago, and that the speeches delivered from my lips had been the means of leading them to think of missionary operations, to think of their own souls, to think of being missionaries or ministers in their own native land. (Applause.) In the same way we have reason to expect that the efforts of these children have excited emotions in their minds that will never die. I remember an individual once coming to me and saying, "You do not know me, but I know you, and I shall never forget you. Do you remember a certain village?" "I do." "Do you remember a little girl there who was very anxious to accompany you to Africa?" "I do." "Do you know that she is dead?" "Yes; I know it." "Do you remember two little boys being brought by their father and placed on your knee to receive your blessing?" "No, I forget that." Well, this gentleman said that he and his little brother had been listening to the stories I had been telling them about the Africans, and they were urgent on the following day that their father should bring them to me to say farewell, and to receive my blessing. Said he, "I and my brother came and stood at your knee. You laid your hands on our heads; you breathed a prayer, you gave a counsel, and you said, 'I think, I hope, that you will both become missionaries or ministers.' I am a minister, and my brother is a minister." I have met with persons in Africa who have to thank God that they heard me when they were little boys in the addresses that I gave thirty years ago in England. I mention these things because I want to impress upon the hearts of parents the desirableness of encouraging every emotion in the bosoms of their children that has reference to missionary operations. There is something in it that is heavenly, that is from God. It is impressive; it cannot be forgotten. When once planted it cannot die, but will go on increasing. Therefore, my dear friends, you who have children, cultivate the missionary feeling in their bosoms; speak of it even when they are on your knees. I am indebted to words that I heard from my mother when I was a boy standing at her knees; and I have had opportunities of witnessing the gracious and blessed influences of what has been impressed upon children in their childhood. Just one word more. I know you will not complain. (Applause.) You will remember that last year, when I stood on this platform, I offered an apology for not being able to visit country stations and appeal to many persons who were desirous of seeing my face and hearing my voice. I was then carrying through the press the *Bechuana Bible*; and my literary friends and many others well know that that is a hard work, and a hard work, especially for one head, and only one was engaged in it. In superintending the printing of that Bible I have suffered in my head. If I am spared I may get a little rest and rally, but I am very sensible that my head is a little the worse since I stood on this platform a year ago. But the work is now accomplished. (Loud applause.) I have this morning corrected the last sheet—(renewed applause)—the amen of that blessed Bible, that glorious book that has produced all we see, and is influencing all that we have in reference to the salvation of our fellow-men and the glory of the reign of Christ in this world. But I know you are all desirous to hear those who are to follow, and I will not detain you. I am exceedingly grateful for this opportunity of testifying how much I value all that these little children have done. Oh, that I could take them all in my arms! But I think of them, and I will pray for them, and though I cannot embrace them all in my arms I can take them all in my heart, and bear them to the feet of Jesus Christ, who said, "Suffer little children to come unto Me, and forbid them not." We are reminded by Jeremiah that the children gathered sticks when their mothers baked cakes for the Queen of Heaven. The children are now gathering not pence, but thousands of pounds for the extension of the everlasting Gospel. Oh, what may we not expect as the result? Let us pray, let us believe, let us trust the word of eternal truth; and let us go on with the assurance that we shall reap if we faint not. (Applause.)

The Rev. ROBERT ROBINSON then announced several contributions to the Madagascar Fund, including a cheque for 1,000*l.* from a gentleman who wished his name to be kept secret during his lifetime. (Loud cheers.) The collection having been made and a hymn sung.

The Rev. J. FLEMING, of Camden Episcopal Church, rose to move:—

That this meeting recognise, with devout gratitude, that in the remarkable progress, stability, and extension of the Madagascar Mission, God has graciously answered the many prayers offered on its behalf. It trusts that during the coming year it may be strengthened by the addition of at least ten new English missionaries, and by a great increase in the number of well-trained and devoted native evangelists. It prays that all the work of the society may be carried on in a spirit of faith and devout consecration to the Saviour; and that with the great opportunities opening before it, the society may secure the desired increase of 10,000*l.* a year to its income, and a wider range of truest Christian usefulness among the heathen nations of the world.

The speaker said that in the report, which contained "thoughts that breathe and words that burn," there was a very touching allusion to Bishop Patteson, of his own Church; and the pathetic, kind, Christian, and courteous way in which speakers had paid a tribute to the memory of that noble man, had assured him, as a clergyman of the Church of England, that the directors of the London Missionary Society would feel, in asking him there that day, that he was welcome in the midst of them. (Applause.) He thanked them for this opportunity of expressing his sympathy with a great society which God had so honoured and blessed in the extension of their common Redeemer's kingdom, and in the salvation of immortal souls; because he felt that, though his small sphere might differ from that of many of his brethren around him, yet they were one in heart, one in love, one in spirit, one in principle; and sure he was that from that broad platform they could wish God speed to all kindred missionary societies. There was room for them all; there was need for them all. God blessed them all, and made them, while they were distinct as the billows, to be one like the sea. (Applause.)

Mr. JOSEPH SEWELL, from Madagascar, spoke

emphatically of the harmony that existed between himself and the missionaries of that society who laboured in Madagascar. The facts with regard to that island were most wonderful, and he thought sometimes that the Christian world at home felt that so much had been done that there was hardly need of more help. It was not so. There were dark as well as bright pictures in Madagascar. It was a very critical time there now, and the church in the island needed the help of Christians in this country. Notwithstanding all that had been said and written about it, an amazing amount of ignorance existed respecting Madagascar:—

We suppose that island contains about five millions of inhabitants. It is twice as large as England, Scotland, and Ireland put together; but it is essentially in the central portion—Imerina, the land of the Hovas—where almost all these wonderful results of Christianity have taken place. One half of the island still lies in utter darkness. It is not under the power of the Queen; her influence does not extend there. Then there is another large tract along the eastern coast, the land of Betsimarak, in which the Church Missionary Society has a few stations, and in which it has agents, good, earnest, godly men, equal to any of your agents there, who have been working with great energy, but the same success has not attended their labours that has attended the labours of missionaries in the central parts of the island. The principal cause of this is that they are on the sea-coast, where we meet with traders, and with other influence from European countries, which mars to an immense extent any work that can be done in these parts. We in the central parts of the island are shut out by dense forests and by tracts tainted with fever, where the rest of the world hardly thinks of coming, where it would never be worth while for the traders to come; there we have been preaching the Gospel unfettered and unhindered by these people to a very great extent.

There were other things which made a wonderful difference between the central parts of the island and those along the coast:—

Now let me say a word about Betsimarak. It contains about a million inhabitants. There are about fifteen or twenty churches there, under the care of the Church Missionary Society and the Society for the Propagation of the Gospel. There are upwards of 100 other churches which are formed after the model of the church of the capital, but over whom the London Missionary Society can exert no influence, whose preachers and teachers are mainly worldly men, magistrates, perhaps, in the district, and because of their authority, exercising their influence as heads of the church, men often unqualified by any mental power or knowledge, and still more unqualified by their bad conduct; so that in these churches, I am afraid, to a large extent, it is a caricature of Christianity that is held up before the people, and not Christianity itself. There is, therefore, an immense amount of work to be done there. Then we travel to another portion, Betsileo, south of Imerina, in the mountainous district, where the people are quite as intelligent, I believe, as the Hovas, and in many respects quite as calculated to do good work there. These have not been under the influence of your missionaries more than four years; and although the churches have been increased in number (there are now fifty or sixty), and although there are many preachers and many things to be grateful for, there are, I am afraid, as yet but few fruits of the preaching of the Gospel such as we most desire in the conversion of souls. There are many schools; the Bible is circulating among them; many are taught to read; but the great work that we most desire has not as yet made much progress in that territory. Nor can it be expected that it should. It is but four years since your missionaries began their labours there; and although great success has attended them, there is still need of great efforts. The people, though just beginning to hear something of the Gospel, are in the state mentioned in the Book of Ezekiel, bone coming to bone; in time we may hope that flesh will come and cover the bones, and when, by the Spirit of God coming from heaven upon them, the country of Betsileo shall "stand up an exceedingly great army."

Though the work in Imerina had been so satisfactory, it was but an infant church these needing experienced guidance. But in the central part of the island, during the days of persecution, there arose a church that was not exactly in accordance either with the Independent Church, or the Episcopalian, or the Methodist, or the Society of Friends:—

The nation has a church of its own. In many respects it is formed after the model of the Independent Church. Its pastors and officers are chosen by the people, and the ordinances are regarded in the light in which they are regarded amongst the Independent bodies. But in the metropolitan character of the churches at the capital and in the episcopal character of the pastors who preside in them, and still more of the missionaries who influence them, there is not a little of the Episcopal form of government; and I believe it is a great advantage. ("Hear, hear," and laughter.) We see in some instances thirty or forty preachers belonging to one church taking their turns in the services, and going out to visit in the district belonging to the church—an arrangement similar to that which is made among the Methodists. In that way there has been a great success. It is a source of power which it would be wrong in us to step in any way. I should be exceedingly sorry to see more of what is called the "one man system" than exists at present among the churches there. Then again, in the unpaid character of the ministry there, to a large extent there is some assimilation even to the Society of Friends. Personally, I wish that it may continue as it is, for I believe that in that too there has been a great amount of success. Why do I mention these things? Because I think there are some important matters involved in them. In the first place it would be hard indeed if any of your missionaries, or the united body of missionaries, were very much to alter the constitution of the church. I could, if time allowed, bring forward facts to show how even the missionaries trying to bring all their influence to bear upon the church, have sometimes failed to move it in the direction they desired. They are an independent body—(Hear, hear)—and we must respect them as such. I spoke of the church as a national one, but I

do not wish to speak of it as one which is supported by the Government. It is encouraged by the Government; but it is not merely because the Government unites with the church that the great majority of the people unite with it; it is because the people have been used to this church for a long time, and they do not wish to change.

Over the district of Betsimarak there were a hundred or more churches all formed on this model, and all equally opposed to the influence of other societies unless managed very wisely and carefully. He regretted it. He believed that the work of the Church of England along the coast had been very good. He esteemed the men who were labouring there as much as the agents of their own association; but they had difficulties which he wished they could see their way to overcome by assimilating their teaching a little to the practice of the church at the capital. He and his friends had no difficulty in acting in concert with the missionaries of the London society, and he wished that other bodies coming among them would try to assimilate themselves, as far as possible, to the principles and modes of action of the national Church of Madagascar. The London Missionary Society could not command the whole of the country; it was impossible that it could extend its operations through all these districts; and he did not see how the work was to be done without other societies coming in and assisting; but he longed that they should come and work in harmony, or he feared the result. He was happy to say with regard to all the missionaries who were engaged there, that as soon as they got into the island they found the work fascinating and very difficult to give up. He hoped in a few months to go back, and to take his children with him. He hoped to devote his life, whether there or here, to the cause of Madagascar, for he felt that God had called him to it. Mr. Sewell concluded by saying:—

If in the days of adversity the Christian needs the prayers of his friends, I am sure he needs them in the days of prosperity. It is so with the Church in Madagascar. But, whatever be the hindrances, however numerous may be the enemies and the dangers that are to be encountered, if we in England and they in Madagascar are faithful to our Lord and Master, I believe the prophecy will be realised: "No weapon formed against them shall prosper," and "Every tongue that shall rise up against them in judgment thou shalt condemn"; and again, in the words of our Saviour: "The gates of hell shall not prevail against it." (Applause.)

The Rev. J. ROWLAND, of Henley, proposed the next resolution as follows:—

That the Hon. Arthur Kinnaid, M.P., be the treasurer; that the Rev. Dr. Mullens be the foreign secretary, and the Rev. Robert Robinson and the Rev. William Fairbrother be joint home secretaries of the society for the ensuing year; that the directors eligible be reappointed, and that the gentlemen whose names have been transmitted by their respective auxiliaries, and approved by the aggregate meeting of delegates, be chosen in the place of those who retire; and that the directors have power to fill up any vacancies that may occur during the year.

MARTIN KEMP WELCH, Esq., seconded the resolution, which was unanimously adopted.

S. ADDINGTON, Esq., moved a vote of thanks to the chairman.

The Rev. T. BINNEY, in seconding the motion, said: I have been very much interested in what I have heard, especially in regard to Madagascar. It is curious to observe what is being done there, and how people seem to be going to the root of things and finding out principles and modes of action for themselves. I have always set very loose with respect to any particular form of church government, and I have never believed in the Divine and absolute authority of any. I have always considered that there are the germs of all the different forms of church government in the New Testament, and that by picking and choosing every man could get a standpoint for himself. Now it is a very important experiment that is going on in Madagascar, and I think you ought to send out somebody to look at it. They seem to have got bishops and presbyters. Now, I think you should send out an archbishop. (Laughter.) You know they call me the archbishop—(laughter)—for since I have been free from the necessary obligations of duty on every Sunday I have been all over the country, visiting churches, opening chapels, conducting ordinations, and so on; and hence they have applied that term to me. Now what would you think of sending me out to Madagascar? (Loud applause.) You know I have been all round the world; I have borne all changes of climate; I have gone over all the great oceans. I could bear it, old as I am, and I could bring you, I dare say, a very good and sound archiepiscopal report. (Applause.)

The motion was unanimously adopted, and was briefly acknowledged by the chairman.

A hymn was then sung, and the proceedings were brought to a close shortly after two o'clock.

UNITED KINGDOM BAND OF HOPE UNION.

The anniversaries of this association were commenced on Sunday morning last by a prayer-meeting held in the Lecture-hall of the Young Men's Christian Association, in Aldersgate-street, and at which the Rev. G. W. McCree presided. Yesterday forenoon a conference was held in the Lecture-hall of the Sunday School Union, Old Bailey, at which Mr. Thos. Cash presided. Delegates from all parts of England reported as to the position and prospects of Bands of Hope in their own localities, and, after luncheon, the Rev. Thos. Ryder, President of the Nottingham Band of Hope Union, read a paper on "What are some of the results of the Band of Hope movement," and a discussion followed.

Last evening a public meeting was held at Exeter

Hall, which was crowded in every part by an enthusiastic audience. The platform was entirely filled by between six and seven hundred adult members—male and female—of the Band of Hope Union choir, who, under the efficient leadership of Mr. Fred. Smith, enlivened the evening's proceedings by singing, in good harmony, a selection of pieces. In the unavoidable absence of Mr. Samuel Morley, M.P., Mr. W. D. SIMS, of Ipswich, occupied the chair, and after urging the importance of example as well as precept, called upon the Rev. G. W. McCree to give a summary of the report. Facts respecting drunkenness amongst the young in Liverpool and Bradford were alluded to, and the evils of paying children employed in brickfields at public-houses. Besides the annual fête at the Crystal Palace, and the autumnal conference held at Ipswich, the secretaries had visited numerous towns in England, and addressed large numbers of persons on the temperance question. Bands of Hope had been formed in the army, and 15,000 children enrolled, and they had four agents engaged in the navy. Mr. Hobbes, scientific lecturer, had addressed 1,600 boys and girls belonging to Bands of Hope. Altogether 1,969 meetings had been held and 299,000 persons addressed. The dissolving views had been used on 225 occasions, and 204,000 copies of publications had been sold. Archbishop Manning had engaged to bring the matter before his clergy, with the view of forming Bands of Hope. The income for the year had been 1,091l. 3s. 11d., and the expenditure 938l. 15s. 4d. Mr. S. Plimsoll, M.P., said he for one did not despair of the success of the temperance cause, and he looked upon Bands of Hope as a great means of accomplishing their object. He intended to propose the insertion of a clause in the Licensing Bill forbidding publicans to serve children under six years of age with liquor, and also a clause respecting the adulteration of liquor. Parliament was powerless as a lawmaker except to give effect to the will of the people, and that association was engaged in the work of training up those who would in a few years form that public opinion. The Rev. THOS. ROOKE, M.A., next addressed the meeting, urging that as prevention was better than cure, it was their duty and also the duty of the Legislature, to remove as far as possible every temptation to drunkenness. He appealed very earnestly to the 300,000 Sunday-school teachers of England to join them in their endeavours to save the children from the awful consequences of intemperance. The Rev. J. P. CHOWN, of Bradford, likewise urged, in eloquent terms, the need of this movement and the blessedness resulting from it. In the absence of the Rev. Newman Hall, who had been announced to address the meeting, the Rev. JAMES YEAMES delivered an earnest speech, in which he stated that there are, according to the police reports, 600,000 drunkards in England. They did not understand why the publicans should be allowed to open on Sunday while the butcher and the baker were not permitted to do so.

A collection was then made, and afterwards announced to have yielded over twenty pounds. Mr. Plimsoll had also promised an annual subscription of ten pounds.

Mr. LAURENCE GANE proposed, and Mr. RAPER, of Manchester, seconded, a vote of thanks to the chairman, which was unanimously carried, and the meeting separated after the choir had sung a hymn.

IRISH EVANGELICAL SOCIETY.—The annual meeting of this society was held on Wednesday at the Weigh House Chapel, Fish-street-hill; Mr. Charles Reed, M.P., in the chair. The report, read by the secretary, stated that the work of the society had successfully progressed during the year, and schools had been established in nearly all the principal towns in Ireland. The report then entered into details of the work done during the year, and expressed regret that the expenditure was greatly in excess of the income. The total receipts for the year had been 2,902l. 3s. 3d., and the expenditure 3,393l. 19s. 6d. The meeting was then addressed by the chairman, the Rev. Mr. Statham, the Rev. Mr. Morrison, the Rev. Mr. Hitchens, Mr. McClure, M.P., and others, after which the report was adopted, and resolutions pledging increased efforts on behalf of the society were passed.

CONGREGATIONAL BOARD OF EDUCATION.—The annual meeting of this institution was held on Wednesday evening, May 8th, at the Lower Clapton Congregational Church, J. Forsaith, Esq., in the chair. After prayer by the Rev. S. McAll, President of Hackney College, the report and cash-accounts were read. The Rev. A. McAuslane moved, and T. G. Woollacott, Esq., seconded, the adoption of the report and the appointment of officers for the ensuing year. A sermon was then preached by the Rev. Henry Simon, of Hare Court and Stamford Hill Congregational Churches, to a deeply interested audience. The report stated that there are in Homerton College forty-six students; and the importance of securing suitable candidates to be trained for juvenile and infant schools was urged as a matter of paramount importance.

CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA.—The 14th annual meeting of this society was held on Monday at Willis's Rooms, under the presidency of the Earl of Shaftesbury. The Rev. Mr. Gordon read an abstract of the report, which stated that the society's operations included the training of native teachers, the instruction of heathen children, and the publication of educational works. There were now three training institutions, 175 native teachers, 83 students, 7,500 children in the schools, and 5,900 receiving in-

struction from the native teachers in schools belonging to other societies. The number of copies of various publications printed in fourteen languages and distributed had been 3,700,000. There were fifty depôts for the sale of books and thirty-five colporteurs. The total income for the year had been 8,280l., and the expenditure 7,830l. The meeting was then addressed by the noble chairman, Bishop Claughton, the Rev. E. Sargent, Col. Sandwith, General Alexander, and others, after which the report was adopted.

JEW'S SOCIETY.—The annual meeting of the British Society for Propagating the Gospel among the Jews was held on Monday night at the Freemasons' Tavern, Lord Alfred Churchill in the chair. There was a good attendance, and about fifty Jews and Jewesses were present. The Rev. John Gill, the secretary, read the report detailing the operations of the society in France, Germany, Hungary, Turkey, and Rome. In all those places the Gospel was gaining ground among the Jewish population, and schools for Jewish children had been established. There was a large demand for the Scriptures, and grants had been received by the society from the British and Foreign Bible Society. In Rome arrangements were being made to establish a mission-hall and school in the Ghetto quarter, which would cost about 6,000l., and the society have granted the sum of 500l. towards the expenses. At home the work of the society had been equally successful. The Home in Bedford-square was now occupied by six inmates, and about forty Jews had passed through the Home, many of whom were now employed as missionaries both at home and abroad. Meetings were held weekly at the East-end of London, attended by about fifty or sixty Jews, where the truths of the Gospel were expounded. The committee had also devoted the sum of 500l. to the establishment of a school for Jewish children in London. The home income for the year had been 1,325l. 3s. 11d., and after deducting expenditure there remained a balance of 454l. 12s. The chairman, the Rev. Aubrey Price, the Rev. Dr. Meyer, the Rev. Donald Fraser, the Rev. M. Herschell, and others subsequently addressed the meeting, after which the report was adopted, and resolutions pledging support to the society were passed.

THE HOME FOR LITTLE BOYS.—The annual festival of this excellent Home colony at Horton Kirby, Farningham, was celebrated at the London Tavern on Thursday evening, under the presidency of the Earl of Shaftesbury. There was a large assemblage of friends at the institution, including many ladies. Among the supporters of the Noble Chairman were Alderman Sir Sydney Waterlow, Sheriff Sir John Bennett, Sir F. Lycey, Mr. Baron Pigott, Mr. R. Hanbury, Mr. George Hanbury, Mr. George Moore, Mr. Stockdale, Mr. Edward Hutchinson, the Hon. Mr. Pruyen (New York), Dr. Ashurst, Mr. J. Spicer, Rev. Dr. Allon, &c., &c. After the loyal toasts had been duly honoured the noble chairman gave "Prosperity to the Home for Little Boys," and in warmly commending it to the company, he referred to the facts set forth in the statement of the committee. For eight years past it had been the privilege of the committee to labour for the benefit of destitute little boys. Impressed with the necessity for a new and separate home for these little ones, they commenced their work in prayer and faith, and in these eight years they had seen their family increase from fifteen to 300, and they had been permitted to erect the extensive series of buildings now devoted to their education and training. The one family at Tottenham had developed into the ten families at Farningham, and there might be daily seen in operation—for the homes and their adjuncts were always open—the varied machinery by which it was sought to train the little ones for their future walk in life. There were the homes in which the boys lived separately under the kind care of Christian men and their wives; there was the school in which together they received a good elementary education; there were the workshops in which they were taught those handicrafts so useful in after life; there were the farm and the garden operations in all their variety; and there were the swimming-bath for preserving and the infirmary for restoring health. All these together formed a complete "little boys' colony," in which destitute little ones were fitted for this life, and where, by God's grace, it was sought to fit them for the life to come. (Cheers.) With the buildings erected and the machinery erected, the care of the committee was now to procure the annual income by which the work might be sustained. The committee appealed with faith, and in all earnestness, to the Christian liberality of England, to those who cared for a Bible education, to those who wished to see little ones rescued from danger and trained to a useful life. (Cheers.) Dwelling forcibly on the state of things which made this and kindred efforts a necessity, his lordship pointed to the frightful disclosures with regard to the domiciliary condition of the lower classes—a state of things so horrible that four families had been known to herd together in a single apartment. (Hear, hear.) If, he added, the dwellings of the people were improved, half the prevalent drunkenness would cease. (Hear, hear.) Recurring to the settlement at Horton Kirby, he spoke of the satisfaction which he had derived from his visit to it, and of the special advantages attaching to the family system. (Hear, hear.) Let them not, he said, be discouraged that they had only 300 inmates—that 300 trained up in the faith and fear of God would be as leaven to leaven the whole lump, and these children would indeed be "as arrows in the hand of a mighty

man." (Cheers.) The toast was associated with the name of Mr. Hanbury, who responded, and gave "The Chairman," which was received with enthusiasm. In replying, his lordship gave now, instead of at the end of the meeting, "The Ladies," dwelling on the great influence they exercised in their proper sphere. The other speakers of the evening included Mr. Willans (treasurer), Mr. Tabrum, Mr. George Hanbury, the Rev. Dr. Allon (for "The Clergy and Ministers"), the Hon. Mr. Pruyen, Baron Pigott, &c. The subscriptions announced by Mr. Charles, the indefatigable hon. sec., amounted to 1,277l., upwards of 600l. of which was on the chairman's list. At the conclusion of the dinner the company retired to the drawing-room, where a selection of music was given.

PARLIAMENTARY SUMMARY.

PERMISSIVE PROHIBITION BILL.

In the Commons on Wednesday a large number of petitions, of which some assumed almost gigantic proportions, were presented in favour of the Permissive Prohibitory Liquor Bill, the second reading of which was moved by Sir W. Lawson. The hon. baronet went through the well-worn arguments in favour of his bill which have been so often heard in the House of Commons, dwelling at length upon the evils of drunkenness and the injury which was done to a neighbourhood by having public-houses forced upon it against the wishes of the inhabitants. There was no more novelty in the arguments of Mr. Wheelhouse, who, in moving the rejection of the bill, urged the rights of individual liberty against legislative interference; but Mr. J. Goldsmith infused a certain amount of liveliness into the debate by describing some of the parliamentary supporters of the bill as "itinerant lecturers," and the measure itself as wretched, miserable and tyrannical. Mr. Melly's support of the bill was founded in great part upon its recognition of the principle of local self-government; and Mr. Henley's opposition upon the fact that it would throw public-houses into the hands of reckless individuals who had no regard either to their character or the proper conduct of their business. The agitation in favour of the measure the right honourable gentleman characterised as most mischievous, because it had banded together all those who were interested in the liquor-traffic, and united with them many who revolted at injustice, while at the same time it had misled the public mind as to the proper means of diminishing intemperance, which at the same time he asserted was steadily declining. Mr. Plimsoll, himself a teetotaler, in opposing the bill, told some good stories of the inefficiency of the prohibitory liquor laws in America—one which especially excited the laughter of the House referring to the sale of corn whisky under the title of "Sacramental Wine." Mr. Eustace Smith's experience of America was, however, entirely different, and he recommended the measure on account of the success which had attended similar legislation in the United States. When Mr. Bruce came to speak for the Government, he treated with avowed contempt the oft-quoted statistics as to the comparative amount of drunkenness in different towns, and showed that during the period that it was said that drunkenness had increased, crime had diminished. Prohibition, he maintained, was impossible, and therefore he opposed the second reading of the bill; and at the same time he contended that all the evils complained of by the friends of the measure might be met by the regulation of public-houses. After Mr. Birley had supported, and Mr. H. Vivian had opposed the bill, Sir W. Lawson replied, apparently with the intention of closing the discussion; but if this was his desire, he did not succeed, because both Mr. W. Fowler and Lord Bury spoke strongly against the bill, and at twenty-five minutes to six o'clock Sir F. Heygate moved the adjournment of the debate, which was negatived by a majority of 354—369 to 15. As, however, the division was not over until after a quarter to six, the bill fell through, and stands adjourned to July 24, the earliest available day.

THE BALLOT BILL.

On Thursday on consideration of the report of amendments on the Ballot Bill, Mr. Hodgkinson proposed after Clause 6 to insert a clause for limiting the returning officer's expenses, which was negatived by 349 to 82 votes. Mr. Selater-Booth moved the omission of Clause 1, which substitutes for the present proceedings on the hustings a system of private nomination. Mr. Wykeham Martin supported the clause, and quoted Mr. Disraeli in "Coningsby" in condemnation of nomination days. Mr. Floyer having expressed the opposite view, Mr. Osborne urged the Government not to give way, and detailed his own personal experience of the tumults of nomination days. Sir G. Grey was opposed to the abolition of public nominations, contending that riots were exceptional, and that in the majority of cases elections were conducted in an orderly manner. Mr. Dodson spoke in support of the clause. Mr. Childers cited the example of the colony of Victoria, where private nominations had been found to work in the most satisfactory manner. Mr. Newdegate denied that the youngest of our colonies was to be set up against England and Canada, and maintained that if public nominations were done away with, a fatal blow would be struck at the principle of self-government. Mr. Bouverie thought that if the clause were not struck out the proceedings on nomination days would become very

like those of a funeral. On a division, the amendment was rejected by 253 to 177 votes.

A number of unimportant amendments were subsequently considered and disposed of, the Government accepting one moved by Mr. Downing, for economising returning officers' expenses in Ireland, and another by Sir M. H. Beach, making the 23rd Clause applicable to municipal as well as to Parliamentary elections.

On the motion of Mr. Hunt, amendments were made in the first schedule for the purpose of cheapening the process of issuing notices in counties. Another amendment proposed by him, that no nomination paper shall be made invalid by reason of any error in a matter of form, was negatived by 241 to 183 votes.

Mr. Forster then proposed that the poll should last till eight p.m. in May, June, July, and August; till seven p.m. in March, April, September, and October; and till five p.m. in November, December, January, and February. After some observations from Mr. V. Harcourt, Mr. Cross, and Captain Grosvenor, Mr. Muntz said he thought the demand for a change all nonsense; but, in order to test whether the working men really wished it, he was willing to keep the poll open until eight p.m. in the four summer months. Further remarks were made by Mr. H. James, Mr. Samuda, Mr. Henley, Mr. O. Morgan, and Mr. Downing. Ultimately Mr. Forster said he would not press his proposal, and, after a protest from Mr. Dixon, Mr. Gladstone announced that the Government would vote against their own amendment. On a division, the amendment was negatived by 350 to 48 votes.

Mr. Forster next proposed that the illiterate voter who is to have the assistance of the returning officer in filling up the paper shall previously go before a magistrate, and on examination receive from him a certificate that he cannot read. Sir H. Knightley objected to this, as it would practically disfranchise many voters, particularly in the rural districts; and proposed in lieu that the voter shall simply make a declaration to that effect before the returning officer. Mr. V. Harcourt said that the practical difficulties of carrying out the ballot were gradually being revealed in discussion, and that perhaps, after all, the ball ballot would have been simpler than the paper, and Mr. Hunt attributed all the difficulty to Mr. Forster's refusal to have the candidate's colours marked on the ballot papers. Mr. Ellice, Mr. O. Morgan, Mr. Leatham, and other members continued the debate, until in the end the amendment was rejected by 183 to 168 votes.

The Liberals who voted against Clause 1 of the Ballot Bill, which abolishes public nominations, were Mr. Bagwell, Sir R. Blennerhassett, the Right Hon. E. P. Bouverie, Mr. G. E. Browne, Viscount Bury, Sir T. E. Colebrooke, the Right Hon. W. F. Cowper-Temple, Mr. M'C. Downing, Mr. Ellice, Sir John Gray, the Right Hon. Sir George Grey, Mr. Montague Giellet, Mr. Mackintosh, Mr. Nicholson, Mr. Robertson, Sir D. Salomons, Mr. P. J. Smyth, Mr. Stapleton, Sir J. Trelawny, and Mr. J. White. Mr. L. King was one of the tellers against the clause. Among the Conservatives who voted with the Government for retaining the clause were Lord Eustace Cecil, Mr. R. W. Hambury, Mr. Beresford Hope, Mr. Kavanagh, Mr. F. S. Powell, Colonel Vandeleur, and Mr. Welby.

On Monday the House resumed the consideration of the Ballot Bill as amended. A motion by Mr. Ascheton, that the votes of illiterate persons should be secretly marked in the presence of the agents of the candidates, was, after some discussion, adopted by 160 to 59 votes. An amendment by Mr. V. Harcourt, that the declaration of inability to write should be made at the polling-station before the presiding officer, instead of being made before a justice of the peace, after the expiration of the time during which candidates can be nominated, as proposed by Mr. Forster, was also debated, and negatived by 112 to 43 votes. The remaining amendments were afterwards disposed of, the report was agreed to, and the third reading of the bill fixed for Thursday, the 30th of May.

THE LICENSING BILL.

On Friday the House of Lords went into committee on the Licensing Bill. The Duke of Richmond moved to amend the 4th clause by striking out that portion of it which entailed the forfeiture of a license after three convictions. The clause was defended by Lord Kimberley, the Archbishop of York, and Lord Granville, and was opposed by Lord Cairns. On division the amendment was negatived. The Duke of Richmond proposed to amend the 20th clause by striking out the words "any conviction for an offence under this section (adulteration) should be recorded on the licence of the persons convicted." This amendment was opposed by the Bishop of Peterborough, and was also negatived. On Clause 25, relating to the hours of closing on Sundays and holidays, the Duke of Richmond moved that in the metropolis the hours should be from one o'clock in the morning until five; in towns with over 10,000 inhabitants from twelve till six, and under 10,000 from eleven to seven. The amendment was opposed by Lord Kimberley, and on a division it was defeated by 46 to 31 votes. The Duke of Richmond afterwards moved to expunge the clauses providing for the supervision of licensed premises by public-house inspectors. The motion was objected to on the part of the Government by Lord Kimberley, while Lord Salisbury expressed his surprise that after the late decision of the House of Commons on the question of local rates, the Government should make a proposal like this, which would certainly impose an additional burden on the

ratepayers. The Duke of Somerset also opposed the clauses, which on a division were struck out by 52 to 89 votes. The remaining clauses were eventually disposed of, and the bill was ordered to be reported.

THE ALABAMA DIFFICULTY.

In the House of Lords on Monday, Lord Granville, in fulfilment of his pledge, proceeded to explain the state and prospects of negotiations between Great Britain and the United States. With respect to the Treaty of Washington itself, although he regretted the omission which had led to the present difficulty, he believed it carried with it healing in the past, good for the present, and advantage to both countries in the future. In regard to the American case, he said he read it with feelings of surprise and annoyance. Having consulted Sir Roundell Palmer, who had consented to act as counsel for the British Government before the arbitrators, and who agreed with him that the American claims transgressed the limits of the reference, he brought the matter before the Cabinet, which, on the 18th of January, decided that it was impossible to submit the indirect claims to arbitration. From that position the Government had never swerved, nor had they done anything to weaken it. Enumerating the several steps in the negotiation, he came to the period when Government had grounds for hoping that a proposal made by General Schenck would afford the basis of a satisfactory solution. They accordingly, setting punctilio aside, framed a note, which was communicated to Mr. Fish, and by him submitted to President Grant. Lord Granville was informed that it was the President's intention to submit the note to the Senate, and at the moment he was speaking the Senate in secret executive session had the note under consideration. It was impossible for him to give any assurance as to the action to be taken by the Senate, but the President had shown that he was willing to concur with the Senate in carrying out the proposals of the British Government as the basis of a settlement which would be honourable to both Governments.

The Duke of Richmond inquired when the reply from the American Government might be expected. Lord Granville said it was impossible to answer the question. The Senate might take two or three days to consider the matter. Lord Russell observed that Lord Granville had said nothing of the course the Government intended to pursue if the indirect claims were not withdrawn by the United States. He censured both Governments for not being more candid and outspoken in clearing up all doubt as to these claims. The people of this country certainly believed when the ratifications were exchanged that these preposterous claims had disappeared. He should, when Parliament reassembled, renew, until the 15th of June, the motion which he now postponed until after the recess. Regarding the issue as one between the honour of the Crown and the re-election of General Grant, he preferred the honour of the Crown to the prospect of General Grant's re-election. Lord Derby agreed in thinking that any expression of their lordships' opinions at that moment would be premature. He hoped, however, that there would be no more "understandings," but that the new proposal would be couched in clear and unequivocal language, so that the country might be spared the having to go over again all the trouble and anxiety of the last few months.

Mr. Gladstone made a similar statement in the House of Commons. Mr. Disraeli did not hesitate for a moment to advise the House to continue that forbearance which it had already shown. Until the House had the papers before it, and was in possession of the exact language of the new proposal, it could not undertake to pronounce an opinion, and complete forbearance, therefore, was the only wise course. But he trusted that there would be no unnecessary delay in the production of the papers, and that the settlement would be one satisfactory to the feelings of both countries and satisfactory to the honour of this country in every respect. Mr. Gladstone said that his wish was to present the papers at the earliest possible moment.

THE EDUCATION ACT.

LONDON SCHOOL BOARD.—At the meeting of this board on Monday last, the recommendation of the statistical committee, which proposed to transfer the Field-lane Ragged Schools to the board, was carried by a majority of 20 to 4. Mr. Currie gave notice of a motion that he would call in review the previous decisions of the board on similar cases, so as to show that this report was against the board's principle. In a report by the school management committee, brought forward by Mr. Macgregor, it was recommended:—

1. That the reading-books used in all board schools be provided by the board; 2. That in schools where the fee is 3d. or more, all books, with the exception of reading-books, and all stationery and apparatus, be furnished to the children at cost price; 3. That in schools where the fee is less than 3d. all books, stationery, and apparatus be supplied at the expense of the board.

This raised a long discussion. The proposer of the adoption of the report stated that the board would shortly have 100 schools in work, and the sum of 1d. a week from each child in the schools represented 20,000l. a year. Whatever decision the board came to would govern the whole of these schools. The Rev. J. A. Picton moved an amendment to the effect that the cost of the books should be estimated in the amount of school fees to be paid, and he dwelt upon the hardship there would be in giving one class of children an advantage over another, as by rendering a payment necessary for articles, some

children would certainly go without. Ultimately the paragraphs 2 and 3 were withdrawn by Mr. Macgregor for reconsideration by the committee. The board have got authority from the Education Department, authorising the expenditure for the education of 100,600 children. The board is now in possession of the name of every child in the metropolis on the 1st of April last year between the ages of three and thirteen years, and the names of their parents.

LIVERPOOL.—At a meeting of the Liverpool School Board, held on Monday, it was reported that the number of children attending the public elementary schools of the town was 6,000 in excess of the number attending when the board was established. The average attendances had also considerably increased.

ALLEGED SCHOOL BOARD PERSECUTION.—With reference to the prosecution last week before the West Penwith Bench, at the instance of the Gulval School Board, the clerk of the board states that George Convey, the parent referred to, has been convicted for breach of the bye-laws three times in successive months. On the first occasion he was fined 6d. and 6d. costs; on the second, when he did not appear, 5s., including costs; and on the 1st inst. 1s. and 2s. costs. The school to which Convey stated that he had within the previous fortnight sent his children, is held in the living-room of a cottage, where a few children are taught to read by a person who is in receipt of outdoor parochial relief. It was stated before the magistrates that this school had been condemned both by the school board and by Her Majesty's inspector.

STOKE-ON-TRENT.—REFUSAL TO PAY AN EDUCATION RATE.—At the police-court, Burslem, before Mr. J. Balguy and F. Bishop, Esquires, Mr. Samuel Carryer, of Hartshill, was summoned a few days ago for not having paid his proportion of the Stoke school-rate. Mr. Turner, solicitor, was instructed not to make any legal objection to the rate, but to urge that Mr. Carryer had refused payment on conscientious grounds, considering that the present rate was simply a revival of the church-rate in a still more objectionable form. He had always opposed church-rates, and had never paid them until they were enforced by distress. Mr. Bishop asked if Mr. Carryer was aware that at Stoke the fees of the children were remitted where the parents could not afford to pay. Mr. Turner cannot say if Mr. Carryer is aware, but apart from this he objects to the principle of the rate. The Bench then signed the requisite order, and it was intimated that payment would not be made until enforced.

Epitome of News.

On Friday afternoon the Queen and the Empress of Germany attended the choral concert at the Albert Hall. They were accompanied by Princess Beatrice, Prince Arthur, Prince Leopold, and Prince and Princess Christian. Their Majesties were received at the entrance of the hall by the Duke of Edinburgh and the Lord Chamberlain, and conducted to the royal box. They remained at the hall during the first part of the concert, which included the "Te Deum" composed for the Prince of Wales's recovery by M. Gounod, and afterwards returned to Buckingham Palace and Windsor.

On Friday the Queen held a Council at Windsor Castle, when Mr. Dodson, M.P., was sworn a member of that most honourable body. Her Majesty has conferred the Order of Victoria and Albert on "the Empress-Queen of the German Empire and Prussia."

The Countess of Mayo had the honour of an interview with Her Majesty on Saturday. The Hon. R. Bourke, who accompanied Lady Mayo, was also received by the Queen.

The Rev. Stopford A. Brooke preached before the Queen and the Empress of Germany in the private chapel at Windsor on Sunday.

The Empress, who has several times visited the International Exhibition, went to the Crystal Palace on Monday, and left for Germany yesterday via Dover and Ostend.

The King of the Belgians has paid a great many visits. On Wednesday he presided at the dinner of the Literary Fund, and on Thursday went to Windsor Castle on a visit to the Queen. On Sunday, after morning service, he visited Earl Russell at Richmond Park.

The Princess of Wales will not, it is said, accompany the Prince of Wales on his approaching visit to Great Yarmouth. It is understood that the accouchement of her royal highness will take place in June or July.

A report is widely current to the effect that the Marquis of Lorne will shortly be appointed Private Secretary to the Queen.

The Duke of Edinburgh, on behalf of Her Majesty, held a levee at St. James's Palace on Monday afternoon.

It is stated in the Court Circular that Prince Leopold is suffering from the effects of a slight sprain of the knee.

The Duke of Wellington's prize for the best essay on Tactics has fallen to Lieutenant F. Maurice (son of the late Professor Maurice), Royal Artillery.

The sale of Prince Napoleon's art collections by Messrs. Christie, Manson, and Woods, closed on Saturday, having occupied three days. The total proceeds were 14,387l. 14s.

From all parts of England the prevalence of cold and stormy weather is reported. At Bristol on

Saturday there was a storm of snow, hail, and rain, which lasted for nearly an hour. While the storm passed over Frome the darkness was so intense that the tradesmen found it necessary to light the gas in their shops. The flakes were of a very large size, and the snow fell incessantly for nearly an hour. In some places early potatoes have been destroyed.

On Thursday the Bank of England raised the rate of discount to 5 per cent.

Margaret Diblanc was on Thursday placed at the bar of the Old Bailey, charged with the wilful murder of Madame Riel. She pleaded not guilty. An affidavit was submitted to the judge, sworn by the prisoner's attorney, in which he stated that delay was absolutely necessary for the purposes of the defence. The case was accordingly postponed to the June session.

On Saturday afternoon three little girls, aged from three to seven years, were playing near a mill-dam, at Millholme, near Skipton, Yorkshire. Some pieces of wood were joined together, and formed a kind of raft upon the water, and the children, joining hands, attempted to walk upon the wood. Their weight caused it to move, and all three fell into the water and were drowned.

A fatal boat accident occurred on Friday on the north coast of Cornwall. A party of several ladies and gentlemen, chiefly residents at St. Columb, made an excursion to Favourite Cove, near Newquay. Five of them went for a cruise across the creek, although the wind was somewhat boisterous. Captain Martyn conducted the trip, and there were with him his brother, Mr. Silas Martyn, Mr. Rowe, and two ladies, each about twenty years of age, Miss Bessie Tremaine and Miss Eliza Hawke. In returning, when fifty yards from shore, a sudden squall struck the sails, capsizing the boat, which instantly sank. Mr. Silas Martyn was struck severely on the leg by the boat, which prevented his swimming, and he was drowned. Captain Martyn and Mr. Rowe seized the ladies, but after some minutes were compelled through exhaustion to relinquish their hold. They then struck out, and succeeded in reaching the shore. The bodies of the two ladies have been recovered.

Five months ago a retriever dog bit several people at Crookes, near Sheffield. Two of them, children, died soon afterwards. Thomas Ashdale, a painter, another of those bitten, has just died at one of the hospitals in Sheffield from hydrophobia in its worst form. A valuable horse and a number of dogs bitten by the same brute on the same day have been destroyed.

The *Maidstone Journal* says the fruit crop this year in Kent appears to be almost a total failure in most districts round Maidstone. With the exception of some kinds of cherries, there is every appearance of a short crop.

The trial of Mr. Edmonds, of Newent, on the charge of killing his wife resulted on Friday in a verdict of "Not guilty," the jury having occupied less than a quarter of an hour in coming to their decision. Mr. Baron Bramwell, in the course of his summing up, said he did not know that any imputation was to be made on the actual prosecutors. He believed the nominal prosecutor was some police inspector in Gloucestershire, who could have no interest in the result in the world. Dr. Bass Smith or Jeanette Edmonds was not the prosecutor. They had been simply bound over as witnesses to give evidence; but no one could fail to perceive that the case had had its origin in some very devilish source. After referring to the quarrel, with its accompanying threat, which Dr. Bass Smith had had with Mr. Edmonds, and to the opposition of Mr. Edmonds to his passing through the Bankruptcy Court, as probable motives for the doctor's conduct, Baron Bramwell, in conclusion, cautioned the jury that the burden of proof was on the prosecution, and if it did not make out the prisoner's guilt, although the jury might not be satisfied of his innocence, they must acquit him. The verdict was received with applause.

FOREIGN MISCELLANY.

In the recent cyclone at Madras thirteen Europeans were amongst the victims.

A Washington despatch says that the Amnesty Bill, with Mr. Sumner's Civil Rights supplement, has been rejected by the Senate.

A New York telegram states that the Democratic Convention for the Presidency is to be held at Baltimore on the 17th June.

The Duke of Aumale and the other Orleans princes dined with President Thiers on Sunday. The Count and Countess of Paris were absent, having a party at their own house.

The King and Queen of Saxony will celebrate their "Golden Wedding" this year, according to the German custom, their Majesties having been married fifty years.

According to a decree of the Governor of Poland, all Polish exiles returning home are assured of full pardon.

A Bombay telegram brings the terrible news that 1,000 lives are supposed to have been lost by the recent floods in Vellore; that 12,000 persons are homeless, and 3,000 destitute.

A telegram from Berne announces that the returns at present known of the Plebiscite on the revised constitution of Switzerland show 239,740 votes in favour, and 223,023 against.

Monday being the 80th birthday of the Pope, his Holiness was congratulated in the name of M.

Thiers, by Count d'Harcourt, the French representative at the Papal Court, who at the same time presented his letters of recall.

THE POPE AND GERMANY.—It is now officially announced that the Pope refuses to receive Cardinal Prince von Hohenlohe as German Ambassador to the Holy See. Communication was, it seems, made to Pius IX. on the 25th ult. of the appointment. No reply having been received, Cardinal Antonelli was applied to on the 1st inst., and his excellency thereupon stated that the Pope was unable to authorise Cardinal Hohenlohe to accept such a delicate and important mission.

PRINCE BISMARCK'S HEALTH.—The *Lancet* states that the nervous exhaustion of the German Chancellor due to anxiety and overwork has resulted in sleeplessness of such persistency that retirement from official duty is imperatively required. The Prince has been in delicate health since 1866. In July, 1870, he was unable to have the rest he needed, owing to the war, and last year the Conference at Gastein similarly stood in the way. He is now about to leave Berlin for his country seat at Varzin.

MELANCHOLY DEATH OF A MISSIONARY.—The Convener of the Foreign Missions Committee of the English Presbyterian Church has received by telegram from China the painful intelligence that their admirable medical missionary, Dr. Alexander Thomson, of Swatow, has been lost at sea. He was a passenger on board the steamer Rona when that vessel was run down by the French mail-steamer Ava in the neighbourhood of Amoy.

M. THIERS AND THE GAMBLING TABLE.—Deputations from several French watering places have waited upon M. Thiers for the purpose of urging him to support the proposed revival of the gambling-table in France, by which they declare a new source of wealth will be opened up in the country. M. Thiers is reported to have replied that the initiative in the matter must rest with the Assembly.

OPIMUM-EATING IN AMERICA.—The *Philadelphia Ledger* says that opium-eating has become common in the United States, and particularly in the West. The Legislature of Kentucky, in order to check this practice, has just passed a bill that on the affidavit of two respectable citizens, any person who, through the excessive use of opium, arsenic, hasheesh, or of any drug, has become incompetent to manage himself or his estate, may be confined in an asylum and placed under guardianship as in the case of habitual drunkards or lunatics.

THE CANADIAN PACIFIC RAILWAY.—The bill for the construction of the Canadian Pacific Railway, which was one of the conditions on which British Columbia consented to enter the Dominion, has been introduced into the House of Commons at Ottawa by Sir George Cartier. Its construction is to begin not later than July, 1873, and the road is to be finished in ten years, beginning at Lake Nipissing, a tributary of Lake Huron. Lake Nipissing is 2,700 miles from the Pacific coast.

EFFECTS OF THE ERUPTION OF VESUVIUS.—It is stated that vegetation is completely destroyed all around Vesuvius, and vast estates are completely ruined. It can hardly be believed that the soil trodden upon is that of *La Bella Napoli*. Orange groves, with their sweet perfume, and rich vineyards, are all alike gone. The *Illustrated News* observes that the younger Pliny's account of the dreadful eruption of '79 might almost be reprinted as a special correspondent's despatch. Nature does not seem to have altered any of the processes in her awful laboratory, Vesuvius.

PROSPECTS OF FRANCE.—Mr. William Chambers, who is on a continental tour, writes in a letter which is published in the *Scotsman*:—"The state of affairs in France is getting beyond a joke. All with whom I conversed spoke despondingly of the future. Tradesmen on all hands are complaining of the increased taxation, and of the probable distresses arising from an erroneous commercial policy. Yet France has large resources, and it may contrive to get through its financial difficulties. At present, I must say, things do not look well in the money way. During my whole stay I encountered only one gold napoleon. Circular notes are cashed in notes of the Bank of France, and for small change I was favoured with notes of from two to five francs."

Miscellaneous.

PRECAUTION AGAINST CHOLERA.—The Metropolitan Asylums Board resolved at the last meeting to ask for the loan of the Dreadnought for a further period of six months, with the view to the possible advent of an epidemic of cholera.—*Lancet*.

GIFT TO THE LONDON CITY MISSIONARIES.—Sir Titus Salt, Bart., Saltaire, Bradford, has, with his characteristic generosity, just presented each of the 409 agents of the London City Mission, and the superintendents and secretaries, with a copy of "Words of Comfort for Bereaved Parents," edited by William Logan, Glasgow, making in all a gift of 420 copies of that well-known volume.

THE "PECULIAR PEOPLE."—It is announced that in consequence of the verdict of "Guilty" returned by the jury in the case of George Hurry, and the warning given by the judge in respiting justice, the elders of the "Peculiar People," who number two or three thousand persons, resident principally in Kent and Essex, have resolved to hold a conference, with the view of discussing the line of action to be adopted for the future. A proposition will be

submitted to the effect that persons of mature age, belonging to the sect, shall, as heretofore, exercise their own judgment as to calling in a medical man, or trusting entirely to Divine agency for their relief in sickness; but that, in the case of children who are not old enough to decide for themselves, the "people" shall obey the law by sending for the doctor whenever the little ones fall ill.

A MILLINERS' TRADES UNION.—A number of dress-makers' assistants have formed a Benefit and Protection Society in London, for the purpose of resisting the long hours of work enforced in some houses, as well as the systematic unpaid "overtime." On Saturday evening Miss Emily Faithfull presided over a meeting in connection with this new union, at which a memorial to the Home Secretary was agreed to.

THE HOLIDAY NEXT MONDAY.—The next bank holiday falls on Whit-Monday, the 20th inst. The departments of business which are closed on these occasions are the Stock Exchange, Lloyd's, the Corn Exchange, the Fire and Life offices, various Mincing-lane and other firms, and the great city houses in the Manchester and other wholesale trades. In the retail trades there has also been manifested a pervading disposition to adopt the bank holiday.

THE PEACE SOCIETY.—The annual meeting of this society will, as will be seen from an advertisement elsewhere, be held in Finsbury Chapel on Tuesday evening next. There is an attractive list of speakers, including Dr. Moffat, Mr. Mundella, M.P., and Dr. Healy of New Orleans; and the vicissitudes, ending in the ultimate vindication, of the arbitration principle as applied to the relations of the Anglo-Saxon nations, will give a special interest to the meeting.

MILL HILL SCHOOL.—We are glad to find from the report of the Syndicate on the Cambridge Local Examination, that in last year no less than twenty-five boys at Mill Hill have passed the examination, eleven in honours and ten with marks of especial distinction. There are only three other schools in the kingdom—each of which is larger—that over-top Mill Hill. This result is a great credit to Dr. Weymouth, who, in a printed circular, lays great stress upon two points—1st, that this high position has not been gained by neglecting in the slightest degree the young and backward; and, second, that his main efforts are directed towards the far higher standard required for the Matriculation Examination of the University of London, or for scholarships, &c., at the older universities.

A NOVEL PETITION.—We have been requested to insert the following:—

The humble petition of the undersigned, being inhabitants of Cambridge, sheweth:

That by the Contagious Diseases Acts and otherwise, the attention of your petitioners has been directed to the vice inevitably connected with the celibate army in Great Britain, an institution which in their belief no considerations of policy can justify:

That all needful provision for the defence of the country can be made by a militia trained as in the Channel Islands; in proof thereof your petitioners beg to remind your Right Honourable House that when hostilities were renewed between France and England in the year 1803, Sir John Doyle, the Lieutenant-Governor of Guernsey, repeatedly said that the local militia was quite sufficient for the defence of that island:

That your petitioners fearing God, and persuaded that immorality is the ruin of nations, implore your Right Honourable House to take immediate measures for the abolition of the celibate army of Great Britain.

And your petitioners shall ever pray, &c.

DR. LIVINGSTONE.—At the meeting of the Royal Geographical Society on Monday night, the president, Sir Henry Rawlinson, said there was really no news to communicate in regard to Dr. Livingstone. As to the telegrams that had been received, through the council had nothing to do with them, they were inclined to think them worthy of belief, inasmuch as the place where Stanley and Livingstone were said to have met was in the district where they had been led to understand the latter was. It was a mistake, however, Sir Henry thought, to speak of Stanley having found Livingstone; it was rather Livingstone who had found Stanley—though in saying so he did not wish to detract from the credit due to Mr. Stanley for penetrating so far inland. The Rev. Mr. Buller threw some doubt on the credibility of the telegrams, on the ground that, if there had been any authentic news, it would have been sent by Dr. Kirk in the Abydos. Dr. Wilson, of Bombay, grounded his belief in the doctor's safety on the fact that he had taken away with him ten African educated young men, two of whom belonged to the Free Church Institution there, and as it was improbable that all of these were killed, they, knowing the great interest attached to the expedition, would have taken steps to announce whether anything had gone wrong.

***SYDNEY SMITH AND THE SCOTCH.**—I reminded him of a saying of his about studying on a little oatmeal, for that would have applied literally to my brother and myself. "Ah, labora, labora," he said sententiously, "how that word expresses the character of your country!" "Well, we do sometimes work pretty hard," I observed; "but for all that we can relish a pleasanter as well as our neighbours. You must have seen that the Scotch have a considerable fund of humour." "Oh, by all means," replied my visitor; "you are an immensely funny people, but you need a little operating upon to let the fun out. I know no instrument so effectual for the purpose as the corkscrew!"—*Memoirs of Robert Chambers*.

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The Nonconformist.

WEDNESDAY, MAY 15, 1872.

SUMMARY.

BOTH Houses of Parliament adjourned on Monday for their fortnight's holiday. Their work during the past week has not been very satisfactory. The Commons have virtually thrown out the Permissive Prohibitory Bill; and the Lords, under the auspices of the Duke of Richmond, have in committee neutralised the most stringent clauses of the Government Licensing Bill, especially that relating to inspection. Lord Kimberley shows himself too yielding. The Ballot Bill awaits a final vote in the Lower House. The discussion upon the Report was only brought to a conclusion on Monday, when Mr. Forster finally consented to retain the same hours of polling as heretofore, and the troublesome question as to illiterate electors was settled by the acceptance of a clause providing that the voter who cannot read or write shall make a declaration to that effect before a justice of the peace after the nomination, which is to be given to the presiding officer in the polling-booth. It is to be observed that the *Standard* strongly advises the Upper House to reject the bill, on the ground that it has been hacked and mangled by its own friends. But the action of their lordships will greatly depend upon the vote of the Commons on the third reading, which is fixed for May 30, and that vote will be mainly influenced by outdoor opinion. We hope Liberal electors will be on the alert.

The fate of the supplementary article of the Washington Treaty is still in suspense. The proposal has been referred to the Foreign Committee of the Senate, and in that body, after the report of the committee has been presented, long debates may be expected. But the Senate is in no hurry; and possibly our Parliamentary recess will have terminated before the vote on the ratification of the Article has been taken.

President Grant's Cabinet cannot command the requisite two-thirds majority, but will have to rely upon the votes of Democrats and hostile Republicans to ensure the ratification. It remains to be seen whether these political opponents of the United States Government will subordinate party objects to national interests. Those only who are intimately versed in the intricacies of American politics on the eve of a Presidential election can form a definite conclusion on the subject.

That election is exciting increasing interest. In consequence of the nomination of Mr. Horace Greeley by the Republican malcontents, the Democratic party have resolved to start a candidate of their own. For that purpose a National Convention will be held at Baltimore on the 17th of June. The difficulties of selection are great. General McClellan, General Hancock, and Governor Hoffman, of New York, have each special recommendations, but possibly the Democrats may decide to go outside their own ranks with the view of winning over the supporters of Mr. Greeley. In that event Mr. Charles Francis Adams would be perhaps the best candidate to run against General Grant with the fairest prospect of success.

General Chanzy, a Monarchist in theory, has excited some stir by the issue of a manifesto in favour of giving the Republic a fair trial, while reserving the question of the definitive constitution to be ultimately established in France. The adhesions to this policy are so numerous that there is a prospect that it will ere long be accepted by a majority in the National Assembly, and M. Thiers has emphatically congratulated General Chanzy on his success. The negotiations for the liberation of French territory are about to commence at Berlin on the basis of the immediate payment of a milliard of francs (forty millions sterling) in consideration of the evacuation by the Germans of four of the occupied departments. It is probable that the breakdown of Prince Bismarck's health, and his urgent need for repose, will facilitate these negotiations.

The National Assembly has its hands full with the consideration of the reports of the committees on the capitulation of fortresses and on the contracts of the Government of National Defence. Censures are freely bestowed upon distinguished officers, and M. Gambetta will have to pass through the ordeal. That distinguished politician has taken an opportunity to deprecate any talk of revenge; his desire being that France should attain such a position, as without drawing the sword right will be recognised, because backed by strength—a very equivocal declaration. While the purists of the Assembly shrink from an inquiry into the surrender of Paris in 1871, they acquiesce in the trial of Marshal Bazaine by court-martial for his capitulation at Metz, and that general is now in custody awaiting his arraignment. Of more practical interest is the publication of the Budget for 1873, which shows a deficit of some six millions, which the Government persist in proposing to meet by a duty on raw materials, against the wishes of the Assembly.

The Carlist rising in Navarre is at an end, and the chief of the defeated officers, Don Carlos included, have escaped into France. Marshal Serrano is now turning his attention to Biscay, in the mountain fastnesses of which province many bands of insurgents are still in arms. Though they may give the Government a good deal of trouble, the insurrection is virtually at an end, and the Cortes at Madrid have been during the week quietly discussing the financial prospects of the country.

THE ALABAMA CLAIMS.

POSSIBLY, before these lines have reached our readers, the American Government will have had its final say regarding the misunderstanding between the Cabinets of London and Washington touching the indirect claims put forward in the American case. The relations between the two countries have not indeed undergone any serious strain. The difference between them has scarcely amounted even to a difference of interpretation. It arose out of an after-thought in the mind of President Grant, and his more intimate political advisers. It would probably not have been prolonged as it has been, but for the fact that he is seeking re-election to the Presidential chair. It is, therefore, a diplomatic controversy, the solution of which rested from the first almost exclusively upon American responsibility. The duty assigned to our Government by the course of events has been that merely of standing still—not allowing themselves to be moved either to the right hand or to the left—not unwilling to listen attentively or even courteously to such representa-

tions of the case, and such practical proposals with regard to it, as might be made to them with a view to draw them from the purpose to which it was the country's will, not less than their own, that they should tenaciously adhere. But it could hardly be said that they were called upon to pronounce a decision which would have the effect either of stopping all proceedings taken, under the Treaty of Washington, before the Court of Arbitration at Geneva, or of removing from within the limits of its jurisdiction all claims made by America on the United Kingdom for consequential damages.

We need not travel through the history of the negotiations by which the difference between the two Governments has at length been put into a shape for solution. That history will be found in the speeches of Lord Granville and of Mr. Gladstone, addressed on Monday afternoon, the first to the House of Lords, the second to the House of Commons. It is not so much what has been the course of events, as what is now the actual position of them, with which we chiefly concern ourselves; and we rejoice that, contrary to general expectation, we may assure our readers and ourselves that, in all reasonable likelihood, the Washington Treaty will not fall to the ground. The British Government—on invitation from the representative of the United States Government—have put on paper, as a Supplementary Article to the Treaty, the precise form of stipulation which, being adopted, would exclude, at least as between the two contracting Powers, now and in all future time, all indirect claims on the part of the belligerent upon a neutral State, based upon any failure or defect in performing the duties of neutrality. This Supplementary Article has been accepted by President Grant, who has referred it to the Senate to be finally disposed of. Probably in the exercise of its authority as a treaty-making power, the secret discussion of the article by the Senate will require two or three days, or even more. But the question is now wholly in their hands. The decision of it cannot be well deferred or evaded. To the party which originated the difference between England and America in relation to the Treaty of Washington, it is now committed to decide, yea or nay—whether that difference shall be surrendered, or whether the business of arbitration shall be abandoned.

There has been something very remarkable about the tone of feeling on both sides of the Atlantic with respect to these negotiations. It has been such as to indicate a deep concern to let the matter of controversy be governed by reason and justice, and, if possible, for humanity's sake, to prevent any failure of the experiment to adjust complicated national disputes by a process of arbitration. At first, it cannot be denied, the British people were indignant, as well as astonished, at finding the indirect Alabama claims which they had supposed were for ever extinguished by the treaty, included in the American case. So, also, the American people, when they first heard of the resolution of the British Government not to proceed to arbitration until those claims were withdrawn, were moved to a sudden mood of anger by what appeared to them to be a course of double-dealing. The stormy element, however, very soon subsided—as soon, indeed, as accurate information of the matter was brought under the notice of the public.

Since then—that is, through some three or four months during which negotiations have been proceeding—the disposition not of statesmen only, but of legislators, of politicians, and of the newspaper press, has been forbearing in an eminent degree. In many respects, we may say, it has subordinated false patriotism to the interests of truth and reason, and has prized the possibility of coming to a right conclusion more highly than any triumph of national vanity. Men have spoken of the dangerous position into which this first effort at arbitration had been brought by injudicious treatment, much in the same way as they would have exchanged thoughts in the dying chamber of one they loved in common. They have put a guard upon their lips. They have refrained from letting an exasperating word escape them. They have spoken in undertones, lest, peradventure, they might aggravate the evil which they sought to cure. They have felt it incumbent upon them, from the first, to "hope even against hope;" and this, perhaps more than any other thing, has tended to diffuse over the entire controversy a spirit of friendliness not only sincere but tender. It presents altogether a form of international experience as new as it is gratifying. It exhibits in striking contrast the different tendency of negotiations when war is in the distance as the final referee of a dispute, and when Arbitration is in the distance as the hoped-for terminus of contention. Everyone knows that where there is a gravitation towards war, national feeling grows more and more unseasonable, passionate, and demonstra-

tive, in proportion as the "*ultima ratio*," as it has been called, is being approached. Whereas, in the present instance, the very process of solving differences has evoked, from both the contending parties, a growing spirit of patience, gentleness, and courtesy almost as valuable as the peace they have so largely aided in preserving. England and America have been engaged during the last few months in striking out a new code of "national honour," and, almost for the first time, diplomacy has feared more to stand by its own wrong, than to confess its mistake, and try to rectify it. This, at least, is a triumph of which the nineteenth century may be glad and proud—a real reconciliation between patriotism and Christianity—nations, as nations, professing fealty to the truth.

LORD KIMBERLEY'S LICENSING BILL IN THE HOUSE OF LORDS.

THE recent movements towards licensing reform, if they have proved nothing else, have proved to demonstration the tremendous strength of the trade in intoxicating drinks. The licensed victuallers are virtually the masters of the situation; and there seems no reason if there should occur a vacancy in the throne, and the monarchy should become elective, why Mr. Bass should not be chosen as sovereign of England. The red triangle is the symbol of the greatest political force in the empire. The victuallers have proved themselves more than a match for all who have come forward either to abolish or greatly restrain their traffic. They have beaten down every bill that presented a bold programme of reform, and every body of temperance reformers who attacked them in front. Their trade is founded upon two of the strongest passions in the world—the love of gain in the sellers, and the love of alcoholic liquors in the buyers of their wares, and it is evident that nothing on a large scale can be accomplished in a restrictive direction until a public taste and opinion is formed powerful enough to prevail against both. The opinion of total abstinents seeking to enforce itself generally or locally in a total abolition of the traffic is, notwithstanding its intense sincerity, a hundred years ahead of the desires of the public or of Parliament, and thereby places itself out of the sphere of practical politics. Unhappily there is no other opinion worthy of much consideration for its force or extension to be set over against that of the licensed victuallers. The attempt to form a National Association, comprising both total abstinents and moderate consumers, who should unite to promote licensing reform, has not proved very successful. The fact is that nearly all the fighting temperance zeal of the country has gone into the form of total abstinence. Neither the clergy of the Church of England, nor the Ministers and leading laymen of the Nonconformists, seem to consider this department of social improvement worthy of their serious attention. The vice of excessive drinking—of that excess which, though it does not reach the form popularly called "drunkenness," is yet widely prevalent, and most seriously mischievous to the bodies and souls of men and women in all conditions of society—is seldom referred to in ordinary religious and moral teaching, and thus, through the blindness of our guides, the public conscience is abandoned to the tuition of the teetotallers, against whose rigid rule it is easy to offer much effective objection. The result is that, apart from the total abstinents, there is no strongly organised opposition to the advances of the liquor interest, and we are reduced to the hope that, since great measures, which take the existing evil in front, fail for want of popular support, small measures, which take it in flank, may, if less ambitious in their aim, prove more effective in their operation.

Of these smaller measures there is reason to speak well of Sir Selwin-Ibbetson's Act for taking away the independent licensing power from the Excise, and of Mr. Bruce's Suspensory Act of 1870. The former has extinguished a large number of beerhouses, and the latter has prevented the further multiplication of public-houses. Lord Kimberley's Licensing Bill must be regarded as an honest attempt to carry the war a little further into the enemy's country, though practically consisting in not much more than setting a watch upon his movements. The one really important provision—the appointment of public-house police inspectors, to be themselves looked after by Her Majesty's Inspectors of constabulary, has been rejected by the Lords on the second reading, professedly on financial grounds; but we hope will be restored and insisted on by the House of Commons. Apart from a vigorous and inde-

pendent inspection, all the other provisions of the bill, however promising, are certain to become dead letters under the influence of time, bribery and beer. The evidence multiplies on every side that the people, especially of the lower classes, must share with the liquor trade the shame and guilt of the excessive consumption. The multitude are only too willing to be tempted to their ruin. And ruin it is for body and soul wherever the number of public-houses exceeds the real necessities of the population. Let Canon Kingsley's testimony on the operation of numerous drinking-houses in our country parishes, in his memorable speech at St. James's Hall last year, be borne in mind; let the report of the Committee of Convocation on the opposite and flourishing condition of the 1,000 parishes in the province of Canterbury, where no public-house is permitted by the magistrates or landowners, be remembered, and we shall pay little heed to Mr. Henley's wrong-headed argument that the evil of popular drunkenness is not traceable in great part to the temptation presented by unrestricted licensing. There can be no material improvement in the intellectual and physical condition of the people, until the 150,000 drinking-houses are greatly reduced in number, and this will not occur until a public opinion is formed and educated strong enough to influence the licensing magistrates.

Here lies the main objection to Lord Kimberley's bill. He altogether refuses to permit the principle of popular election even to be mingled with magisterial authority in the constitution of the licensing boards. His lordship has no faith in the ratepayers. He says that the men who return a Parliament so favourable to the drinking interest would equally return licensers favourable to its local extension. But Lord Kimberley forgets that in Parliamentary elections the licensing question is but one of hundreds which interest the constituencies. In an election for licensers the undivided attention of each community would be concentrated on the question of drinking; and five years of local agitation, for which we might trust the total abstinents, would beyond all question educate the ratepayers into a view both of their interests and their duty in limiting the number of public-houses. The ratepayers are not always enlightened, it must be allowed; but we trust them to elect school boards to deal with the public ignorance, and it is not a much greater exercise of intellect to elect a certain number of citizens to act with the magistrates in the regulation of the public thirst. At all events herein alone lies, we think, the hope of creating a public opinion strong enough to cope with the interests which are opposed to the national welfare. The prospect at present is black and menacing. The question is gradually getting mixed up with party politics. The less scrupulous Tories are advertising themselves as publicans' friends, and the impracticable agitations of the total abstinents show no signs of relaxing in their course. It may well be that a nation which has iniquitously forced opium upon China at the cannon's mouth deserves to have drugged beer and brandy forced upon itself,—and yet it is a humiliating issue of so much right endeavour to find ourselves delivered over bound hand and foot to the domination of a party whose interests in their present extension are opposed to the sobriety, the dignity, and the higher well-being of the empire.

HOW IT STRIKES A STRANGER.

HOUSE OF COMMONS, Monday.

To some people in this country the event of the week has been the action taken by the House in the matter of Ascension Day. By the side of the national crime which has been perpetrated, the Ballot Bill and the Alabama Claims are trifles light as air. For some years past it has been the custom—an intermittent custom, it must be observed—to direct committees of the House not to meet till two o'clock on Ascension Day, the usual hour of meeting being twelve. The origin of the custom was a supposed desire on the part of some members to attend church. As, however, it is notorious that nobody ever goes to church on this day, save a few elderly women with nothing to do, and as the Government offices are all open, Mr. Bouverie, on Wednesday, suggested that it would be better that the committees should not be postponed, more particularly as the expense of such postponement was by no means inconsiderable, every moment costing something to persons who were in charge of private bills, and were consequently obliged to keep witnesses in town. Mr. Bouverie's suggestion was approved by a small majority. Ascension Day came, committees did their business between twelve and two, and no extraordinary calamity followed. On

Thursday Mr. Beresford-Hope, who is a leader of the priestly party, came down in an alarming state of mind and moved the adjournment of the House, the course usually taken when a communication of great importance has to be made. He protested, with much warmth, against what had been done, and affirmed that there was not a parish in England where it would not cause "a sensation." Just as might have been expected, Mr. Gladstone entirely agreed with him, and promised that next year the decision of Wednesday should be deliberately challenged. For himself, he regretted it. Then the subject dropped after a very earnest and dramatic conversation between Mr. Bouverie and Mr. Hope below the bar as they went away. With Mr. Hope's religious prejudices it would be wrong to quarrel, and it would be wrong to ridicule them, provided they are sincere. But what struck me with amazement was his assertion and apparent conviction that the non-observance of Ascension Day would cause a sensation. It is almost impossible to believe that a man can walk the earth and mix with ordinary human beings, and yet live in the faith that anybody cares twopence for Ascension Day, except those who are professionally interested in it and their dependents. What does this vast city know about it? How many people got out of their beds last Thursday and remembered that it was anything but a common Thursday? Mr. Hope's example, amongst many others, shows that no class of men probably move in a world of such extreme limitation as the thorough-paced ecclesiastic. I remember there was a book advertised some time ago, written by one of Mr. Hope's friends, and it was called "The Great Sin of the Age." I expected to find the great sin to be some obvious national immorality, but it turned out to be the celebration of the Holy Communion after breakfast!

The opposition to the Ballot Bill continued with its customary pertinacity up to the very last. A desperate struggle was made when the bill was reported to abolish Clause 1, and to return to the old system of public nomination. Mr. Sclater-Booth led the opposition in a prosy, ineffective speech, marred by more than his usual hesitation. Charles Dickens once said, that of all styles of oratory, pulpit, bar, and vestry included, the House of Commons style was the worst. I was reminded of this criticism while listening to Mr. Sclater-Booth. He has this style most remarkably and offensively. One of its peculiarities, amongst others which are worse, consists in putting a kind of burr or whirling noise after every other word. In some men this is mere nervousness, but in the House it is a trick. Sir Charles Adderley burrs and whirrs to such a degree that he becomes almost unintelligible. Mr. Forster has acquired the art, and interposes a constant inarticulate drawl, which to a non-member like myself becomes a painful nuisance. It is a nuisance to the House in one sense, for I am sure that if it were abolished and members were to speak after the fashion of Mr. Roebuck for example there would be a great saving of time. Mr. Sclater-Booth was effectively answered by no less a person than his leader who sat next to him; for Mr. Wykeham Martin, a gentleman who is creditably infrequent in his Parliamentary performances, and who, when he does present himself, always apologises, got up and said that he remembered to have read a passage in the works of a distinguished living author which settled the question of public nominations so completely that he made no apology for reading it to the House. It was from "Coningsby," but the House did not recognise it till Mr. Wykeham Martin disclosed its authorship, and then there was a great burst of laughter. The quotation, nevertheless, was peculiarly Mr. Disraeli's. The nomination day was described as a day "of lounging without an object, and of luncheons without an appetite, of hopes and fears, confidence and defection, bravado bets and secret hedging, and about midnight of furious suppers, grilled bones, brandy-and-water, and general recklessness." To Mr. Wykeham Martin succeeded Mr. Floyer, the member for Dorset, who was the opportunity for much reflection. He is a mild-looking, soft-spoken, somewhat feeble gentleman, who very rarely attempts to speak in the House. Until this particular evening I do not think he had spoken for months. It was natural, therefore, to be surprised that he should be tempted by a debate on about the most well-worn subject which has been before the House these two sessions, and it was also natural to conclude that he had something very peculiar and original to communicate. Instead of an inspiration, nothing, however, issued from him but the worst common-place of the evening, and so far as I can recollect, of the year. Nobody seemed

to take the slightest notice of him excepting Mr. Bernal Osborne, who was going to speak next, and who wanted a foil for his wit; and a loud murmur of miscellaneous conversation arose which reduced Mr. Floyer to absolute ineffectiveness. In a sort of meandering way, he argued in favour of public nominations because it was an advantage to the candidate to be able to meet the electors—just as if he could not and did not meet them before the nomination; because, so far as he was concerned, there had never been any riots, and because, if the hustings were abolished, a word would drop out of the English language. Upon this he harped much. We could no longer talk about appealing to the hustings; we must talk about appealing to the polling-booth. The dialect of our forefathers, the immemorial usage of society, would have to be altered. Having thus delivered himself, Mr. Floyer sat down, apparently well satisfied on the reputation of his exploit to be silent for a season. What was the meaning of this curious effusion? How came such inanity to appear to Mr. Floyer so important as to compel him to break the honourable silence which he has so long preserved? I pondered over the mystery for a while, but could obtain no satisfactory explanation of it. It will be difficult to forget the most remarkable piece of ratiocination which I ever remember to have heard even in the House of Commons—that we ought not to get rid of an evil custom, because if we do, its name will become obsolete. Fortunately Mr. Floyer did not convince the House, for on a division the clause was retained by a large majority.

The anxiety was very great to hear the Ministerial statement on Monday about the Alabama claims. The King of the Belgians honoured the House with his presence, and was placed in the royal seat just over the clock. All the peers who were in the gallery rose as he entered, and Lord Granville, who happened to be present, saluted him with profound and courtier-like courtesy. After a most tedious delay, caused by the interposition of a private bill and a multitude of questions on every conceivable topic, the great business of the evening was reached, and everybody listened with intense eagerness. It was quite clear at the very commencement from Mr. Gladstone's manner that the news he had to tell us was not bad news. There was a certain confident, jubilant tone which prophesied success. He was at first very simple and concise, conscious apparently of some personal criticisms which have lately been made in the House upon the involutions of his style. When he came to the point and told us that the President had referred the last despatch to the Senate, there was considerable cheering, though not perhaps so much as might have been expected—the House evidently thinking it better not to make a noise till it was fairly out of the wood. It was a pity Mr. Gladstone did not finish when he said all that he had to say. A respected Dissenting minister whom I used to hear sometimes when I was a boy, observed of a weaker brother that his great fault was "he would go on after he had done," and Mr. Gladstone is often fairly chargeable with a similar blunder. There was a laboured encomium by way of peroration upon the House and upon the Americans, and upon almost all creation; which was, to say the least of it, unreal and was a bore. That the Americans are a great nation nobody will deny, but there was small profit in telling us so a dozen times over, and they are quite shrewd enough to appreciate the real importance of compliments from Mr. Gladstone at the present moment. Moreover there is at least one thing Mr. Gladstone cannot do well—he cannot pronounce set encomiums. It is rather to his credit that he cannot, for they are mostly mere hypocrisy, and he should leave them to Mr. Disraeli, who is a master in the art.

Mr. Miall's motion is now down for the 7th June, but I am sorry to see that Mr. Hanbury-Tracy, Mr. Fawcett, Mr. Howard, Colonel North, and three or four other members, have prior motions for the same evening, so that unless some of them are put off, Mr. Miall will either be driven back to a late hour or will have to find another day. The immense difficulty which a private member has in getting a good day has been already explained in this column.

The Archbishop of Canterbury presided yesterday at a large meeting in aid of the special endowment fund of King's College. He spoke most highly of the course of theological education at the institution; and Mr. Gladstone delivered an address in favour of religion as the basis of higher education, dealing with the dangers to modern thought, on the one hand from sceptical science and on the other from clerical assumptions.

WOMEN'S ADVOCACY OF WOMEN'S SUFFRAGE.

(By our male Reporter.)

Will it be thought Congregational heresy if I say that, by Friday afternoon, I was tired of Congregational meetings, which I had attended with exemplary diligence during the week; and that, in lieu of meeting my Congregational *confrères* for the tenth or twelfth time, I resolved to hear the lady orators at the Hanover-square Rooms? If an excuse be needed, I may plead that the occasion was unique. Not that it is new for women to advocate on the public platform the extension of the Parliamentary franchise to the unmarried and the widows of their own sex; for there was a great meeting at St. George's Hall a fortnight ago, followed by a conference, and at both male and female voices alternated in support of Mr. Jacob Bright's bill. The speciality of this last meeting lay in the fact that it was announced that the ladies would reply to the speeches of the members of the House of Commons who opposed the bill on the 1st of May, when the second reading was rejected, under circumstances which seemed to indicate that the question had lost, instead of gained ground. It was further announced that, with the exception of the chairman, the meeting would be altogether in the hands of ladies.

Of course there was a large attendance; but the managers wisely resolved to prevent the mobbing which occurred at St. George's Hall, by charging for reserved seat tickets; the holders of which were numerous enough to occupy three-fourths of the space—the rest being filled the moment the doors were opened. It was what might be called a bright-looking audience; ladies being very numerous, and an eagerness of countenance on the part of those present, indicated that the meeting was not one of an ordinary type. The great majority were evidently sympathisers, but there was a dissentient minority, whose half-suppressed exclamations of dissent were occasionally heard. Some half-dozen M.P.'s were on the platform, and they seemed to enjoy as much as anybody the castigation received by their co-members. The wives of Messrs. Stansfeld, McLaren, and Jacob Bright, were also present, though they themselves were absent.

Dr. Lyon Playfair, M.P., acted as chairman; apologising for doing so, by saying that the promoters of the movement did not desire to occupy posts for which men were, by their natural attributes and experience, best fitted. He seemed to feel, and acknowledged, the anomalousness of his position, and certainly did not speak with the freedom and force with which he usually speaks in the House.

The proceedings were of a simple kind; but were arranged with admirable method, and went off, from beginning to end, without the slightest hitch. First of all, a resolution of "earnest thanks" to the M.P.'s who had spoken and voted for the Women's Disabilities Removal Bill was proposed; the resolution urging the reintroduction of the measure, and pledging the meeting to "unremitting efforts until the bill shall have become law." This was spoken to by four ladies, and then two others proposed a vote of thanks to the chairman. The speakers were Miss Becker, Miss Rhoda Garrett, Mrs. Rose, Mrs. Fawcett, Mrs. Mark Pattison, and Miss Lillian Ashworth—three married and three single, and, it may be added, four young, one middle-aged, and one advanced in life. To describe their personal appearance or dress would be rude; but it will not be improper to say that, if the committee selected their speakers with regard to adventitious attractions, as well as to oratorical ability, their judgment was as unimpeachable in one respect as in the other.

Of the manner of the fair speakers it may be said, that it was utterly unlike that which is popularly associated with the advocacy by women of women's rights. So far from being masculine, excited, or shrill in their mode of speaking, they were as composed and refined in their speech and delivery as the best-bred women to be seen in English drawing-rooms. The matter of their speeches, critically considered, was excellent—logical in method, incisive in expression, and characterised by a directness and practicalness which is the exception, rather than the rule, in ordinary platform speeches. And as for elocution! it was a relief, as well as pleasure, to hear those soft, yet clear and bell-like voices, which made hearing everywhere easy, after listening, as I had done during the week, to male speakers, who, from thickness of utterance, or the untimely dropping of the voice, or ungainly gestures, made it an effort to listen, and frequently impossible to hear. I could name many a minister,

and layman too, who might listen to Mrs. Fawcett with the utmost advantage—supposing, that is, that they wished to imitate, as well as admire, her clear reasoning and sweet elocution.

It soon became evident that the ladies had not only carefully prepared their speeches, but had prepared them in accordance with a well-concerted plan. For Miss Becker, who first spoke, after alluding to the 346,000 signatures to the petitions in support of the bill, and analysing the votes on the second reading, proceeded to deal with "the right honourable gentleman, the member for Kilmarnock"—the Parliamentary methods of reference being observed by succeeding speakers. And she stuck to Mr. Bouverie through the rest of her speech, in the course of which she calmly, but happily, ridiculed the fears of those who opposed the bill only lest it should be followed by larger demands; insisting that what was just and expedient should be conceded, and that it would be time enough to oppose unreasonable demands when they were made. She boldly met the objection that the bill changed the whole system on which the country is governed, by pointing out that all local government rested upon a ratepaying franchise, irrespective of sex, and insisted that the application of the same principle to parliamentary representation could not be considered revolutionary. Repudiating "the wild theories which disturbed the imaginations of so many honourable gentlemen in the recent debate," she asked that women should be judged by what they really demanded; and not by what they were supposed to demand. They asked for a small practical measure, in order to obtain a redress of grievances, and she proceeded to point out, in a very practical way, the inequalities in the laws affecting men and women respectively. She gave Mr. Bouverie a sharp rap on the knuckles for his ignorance of the actual provisions of the Married Women's Property Act, and referred to the arrangements made under the Endowed Schools Act and Elementary Education Act, as the latest specimens of the inequality of which she complained. She concluded as sensible and business-like speech as could well have been delivered, by stating how many women had voted in recent municipal elections—in Manchester, 2,666; Salford, 1,551; Bradford, 1,827—and by meeting the "flimsy objection" based on the supposed practical inconvenience involved in the recording of women's votes with the inquiry, why should not Parliament make better electioneering arrangements?

Miss Rhoda Garrett—the sister of Mrs. Fawcett and Mrs. Garrett-Anderson, I believe, and a maiden who said that she had not yet done much to advance the movement—made a speech full of clever hits, and delivered with a touch of scorn which was very effective. She made a good start with a good story, after the manner of an experienced hand. Admitting the disappointment felt by the advocates of women's suffrage at the recent debate and division, she consoled herself with the philosophic reflection that the prejudices of society, "which the honourable member for Cambridge University mistook for the laws of nature," were not to be overturned in two or three sessions; nor were men to be blamed that they could not easily unlearn the traditions of centuries. Mr. Beresford Hope was favoured with more of Miss Garrett's attention, and she made a great point, after quoting one of his sentences, by saying, in the language of Mrs. Poyser, in "Adam Bede,"—"I will not deny that God Almighty has created women foolish, but they were made to match the men,"—which excited shouts of laughter. More gravely—though even her most vivacious things were said with a dry gravity which gave them a keener edge—she repudiated as untrue the pictures drawn of the women engaged in this agitation, who laboured, not for their own ambitious purposes, but because they believed they could benefit mankind.

To her succeeded Mrs. Ernestine Rose—a lady who has had many years' experience as a speaker in America, and who showed signs of the fact throughout her speech. She took the Attorney-General for Ireland in hand, and certainly came down upon Mr. Dowse very heavily, and, it must be added, to the great enjoyment of the meeting; nobody seeming to enjoy it more than Mr. Maguire, M.P., his fellow countryman. In reply to his expressed desire that women should be kept out of "the miry ways of politics," she drily said that probably Mr. Dowse was well acquainted with them, but would it not be well to make them less miry? And, if purifying influences were commonly associated with women's mission, might not women do something to purify politics? Referring to the fact that he had first voted for the bill and then against it, she said that Mr. Dowse would be in

the happy position of being able to say that he had been on the winning side in either case; for if the bill never passed he would say he had opposed it, while if it became law he could claim credit for having been among its supporters. Mr. Beresford Hope also came in for a taste of the American lady's sarcasm and humour, which was characterised by a great deal of dignity and some impressiveness.

I had previously heard Mrs. Fawcett, the wife of the professor, lecture on the subject, and was therefore prepared for the solid and philosophical, albeit cutting speech which she delivered on this occasion. She further analysed the recent division, and, comparing it with previous divisions, showed that there had been a gain of one vote, and not a loss. She also thought there was matter for congratulation in the improved tone of the speakers in the debate, which had not been marked by the coarse jokes uttered in previous debates; but she commented with just severity on the suggestion of one member, that if women were disfranchised when they married, they would be tempted to form less honourable connections. She argued triumphantly that votes could not be withheld from women because of their physical weakness, analysed with great cleverness the speech of Mr. Knatchbull-Hugessen, who whatever else he thought of women, had attributed to them the magical power of gilding clouds with silver, and, finally, met the objection that, if women had votes, our legislation would become too sentimental, by saying that, if the domination of sentiment were to be considered a bar to the exercise of political functions, many members of Parliament had no right to occupy their seats. To illustrate this, she said that one honourable member had told her that he would not read anything in favour of the bill, not because he doubted that the arguments were convincing, but because "all his feelings were against it." "This sweet, gushing child of nature was no other than the honourable and learned member for Oxford, Mr. Vernon Harcourt"—a statement which created great merriment, at the expense of a speaker who is not in the habit of sparing those whom he attacks.

After the motion had been carried, with perhaps half-a-dozen adverse votes, Mrs. Mark Pattison proposed a vote of thanks to Dr. Playfair for presiding. This she did in a short speech, characterised by qualities resembling those displayed by previous speakers; but it was rather too late for the further pursuit of the argument. The motion was charmingly seconded by Miss Lilian Ashworth, who, as though to show that the talent and vivacity of the speaking sisterhood had not been exhausted, once more turned Mr. Knatchbull-Hugessen's cloud inside out; asking if it were not piteous that woman should always be under a cloud, and expressing a hope that the cloud would ultimately be dispersed! She then put the motion in the accustomed fashion, and it was acknowledged by Dr. Playfair, who said that, whatever might be thought of the choice of a chairman, all would agree that he had been thanked in the most graceful and flattering fashion.

The meeting lasted but two hours and a quarter, and it is seldom that so much of sense, and reasoning, combined with wit and elegance, is to be found compressed within the same period. Indeed, I have rarely heard, either in Parliament or out of it, in town or country, six speakers in succession whose speeches have been equally admirable. The experiment may therefore be regarded as a great success, and one thing I venture to predict with great confidence, viz., that when this Women's Suffrage Bill is next debated in the House of Commons, the speakers will have a salutary recollection of the fact that their loose arguments and their ungallant gibes will be subjected to the keen criticism of some of the sharpest-witted and most cultivated of English women.

On the 24th ult. Mrs. Grace, a widow lady, residing at Aylesbury, attained the age of one hundred years. She enjoys excellent health.

IMPROVED TIMES FOR COMMERCIAL TRAVELLERS.—There is far less of hard drinking than there used formerly to be. The wine dinners at mid-day are now almost entirely done away with, and it is quite time that they should be. They have unfitted for business, and have been the cause of the ruin of many a man compelled to adopt this line of life. In most of the first-class hotels there is a *table d'hôte*, where each man can take what he pleases without going into daily partnership in his eating and drinking with those he is occasionally thrown into contact with, embracing, as a miscellaneous society invariably does, many individuals whom it would be well to have as little to say to as possible, either on the score of not doing as they do or from sheer dislike to their company.—*The Warehousemen and Drapers' Trade Journal*.

Literature.

BISHOP ALEXANDER'S UNIVERSITY SERMONS.*

The learned and eloquent Dr. Alexander, Bishop of Derry and Raphoe, has in his five sermons preached before the University of Oxford given us not only an admirable example of what these University sermons may be made, but also a specimen of a style of preaching which might with great profit be more frequently introduced, at least among congregations of some degree of culture. The object of the bishop is not to expound or illustrate a particular text, still less to discuss and defend any Christian dogmas, but simply to present a clear, vivid, and instructive view of the teachings of the several Evangelists, their distinctive characteristics, their relations to each other, and the view of the life and work of our Lord to be gathered from the whole. To make sermons of this type effective requires indeed rare talent. The preacher must have true spiritual insight as well as great diligence in the examination and comparison of details, and skill in the treatment of materials is hardly less necessary than labour in their collection. In the absence of these qualifications such sermons might easily become bare and uninteresting recitals of facts with which all are familiar without any attempt to give them their true interpretation; and instead of exciting a new interest in the Gospels themselves, their effect would be rather to produce weariness. Dr. Alexander, however, is eminently fitted for the task he has undertaken. His intimate acquaintance with the most minute points in the Gospel history is what any one might envy, and enables him often to throw that new light on his subject which is to be gained only from the careful collation of all the incidents of the narrative, however trivial some of them at first may seem to be. We have no intention of comparing him in this respect with Bishop Ellicott and Dr. Westcott. We prefer rather very heartily to express the debt of gratitude we owe to all these distinguished scholars and divines for the fresh interest they have awakened in the study of the Gospels, and the help their works afford to all who are desirous to pursue it with intelligence and judgment as well as faith and reverence. The discourses before us, however, are more popular in their general style and treatment than the more elaborate works of the two other writers we have named. It is not only by his careful research, his skill in grouping a number of phenomena so as best to elicit their meaning, his power of getting at the heart of his subject and helping his readers to see the interest and purpose of the Evangelist, that the bishop excels; but he has a singular felicity of style which lights up the discourse and clothes it with great beauty and impressiveness. Some of his passages are very striking, with a strong nervous eloquence, and full of intense and concentrated force. He writes as a scholar, but he does not parade scholarship. It exhibits itself only in its results, and not the least in the calmness and confidence which are characteristic of the discourses throughout. He does not undertake a formal and elaborate defence of the Gospels, but many logical arguments are less effective for this purpose than these striking sermons, in which the development of their leading ideas becomes itself the most powerful argument for their Divine origin and authority.

Our space will not allow us here to follow our author through his view of the characteristics of the Evangelists. We will rather content ourselves with a few illustrations of his mode of treatment in justification of our judgment. Here is a picture of the healing of the leper, very characteristic both in its thought and expression:—

"What is the first special miracle recorded by St. Matthew? The healing of the leper. Why does it stand first? Morally and spiritually, no doubt, it follows the Sermon on the Mount, to tell how the eternal leprosy that cleaves to our race can alone be healed. Not merely by words. Not by systems of morality, whether they call themselves dependent or independent of the will of God. Not by speaking royally, like a distant king from a cloud of purple and gold; nor roughly, like the policeman who bids misery clear the way; nor patronisingly, like the hard kind of good people, who have never been tempted in some directions themselves, and drop down loving texts into the sinner's sore, with such acidulated accents of severe virtue, that the wound smartens and throws; nor sentimentally, like popular preachers and the 'feeble folk,' who write stories for little children which harden the hearts they are intended to touch. But by coming down from the mountain, and entering into fellowship

* *The Leading Ideas of the Gospels.* Four Sermons Preached Before the University of Oxford. 1870-71. By WILLIAM ALEXANDER, D.D., Bishop of Derry and Raphoe. (London: Macmillan and Co.)

with the leper, by putting out the hand and touching the poor defiled thing, and then, in Christ's spirit, saying to it, 'Be thou clean.' But it is also significant that the very miracle stands in the point of St. Matthew's Gospel, which would, above all others, impress a reader who knew the ritual law with the conviction that the Healer of leprosy was the Christ, the Son of David."

Some of the bishop's incidental touches are very happy, as when, in speaking of our Lord as a "Wonder-worker," he says, "The miracle comes to tell us that what we call nature is not so natural after all; that man is from time to time reached by a higher law, which touches men with its light but seldom in the centuries; that He who works it has knowledge of a great chapter, whereof that which we call law is but a poor sub-section." Of a different character is his description of Mark's Gospel as "a record of the looks and sighs of 'Jesus.'" Very keen, but truthful, is his criticism of the Tübingen school, and their mode of dealing with the Evangelic narrative. "Incidents of the Great Life before which ages have bowed down and worshipped, are the misunderstood inuendoes and manoeuvres of 'theological diplomacy. Texts which to the eyes of the weary and heavy-laden, dim with tears of penitence and yearning, seem steeped in the soft light of eternal love, are rusty fragments of clumsy weapons, which were splintered in ignoble theological squabbles." Our readers may judge from this last extract that the bishop can be a hard hitter, and unfortunately the temptation to employ the power seems to be so strong that he diverges from his straight path to administer very unnecessary and unprovoked blows. The Society of Friends is one of the most inoffensive sections of the community. "They have a hierarchy" (we are told) "as intolerable as ever oppressed humanity, of the most querulous and meddling of their sex, and those who really belong to them are formal in look, formal in garb, formal in the very cast of their features." We do not at all wonder that "extreme voluntarism," and the "diaphanous creature" into which it turns an important practical principle, should come in for the bishop's condemnation. But we will not be seduced into an examination either of his philosophical or ecclesiastical views, which would demand an article to themselves, but content ourselves with a hearty commendation of the manner in which the bishop discusses his special theme, and an expression of regret that he has so often been seduced into byways of controversy which have little or no connection with his proper course.

NEW NOVELS.*

The protests against sensationalism in fiction have been so frequent, so earnest, and withal so just, that it seems almost ungracious to complain now of a reaction, even though it be extreme, in the opposite direction. The interests of morality, of common sense, and of literature itself, imperatively demanded that some check should be given to the irrational extravagance and craving after vulgar and unworthy excitement which had become too characteristic of a certain class of novelists amongst us. We are glad that the check has been administered, and we are grateful to every writer who shows us that fiction has a nobler function, and can preserve a more healthy tone. Mrs. Craik is one of this class. She was never carried away by the fashion of the hour, and her novels will always be beautiful examples of the power that belongs to purity of morals, simplicity of taste, fidelity to life and nature, and elegance of style. The story before us has all these features, and is marked by considerable power. But we fear many readers will pronounce it tame and dull; and we are ourselves reluctantly compelled to admit that a novel which runs through three volumes ought to have more stir and movement. It can hardly be said to have a plot; and though, of course, there is a story, it is so extremely light in its texture that it scarcely awakens the interest of the reader at all. The opening scenes are so tender, touching, and there is so much of romance in them, that they would have led us to expect a powerful and thrilling story. Our authoress, however, wisely enough indicates from the commencement that nothing of the sort is forthcoming, and that the interest of her book is to be found not in the unravelling of the mystery which surrounds her heroine's birth, but entirely in the analysis and exhibition of her character. To this last point the novel is exclusively devoted, and for those who can take pleasure in the study of the heart and of the mode in which it is influenced by surrounding circumstances, it will have a singular charm. The idea is certainly worked out with a delicacy and beauty which reflect great credit

* *Without Kith or Kin.* By GEORGINA M. CRAIK. Three vols. (Sampson Low, Marston, and Co.)

on the artistic skill of the writer. But it is not to be denied that there is an excess of sentiment which often becomes unreal and childish; an iteration of thoughts and feelings which are not very striking at first, and which become wearisome by repetition, and, we must add, an occasional carelessness in small matters which is perplexing and irritating. Thus we have sometimes the story of the small incidents of a day, which no doubt was very interesting to the heroine, and may have become so to the authoress, but certainly has not been made so to the reader, given first in the narrative and then in the diary of the young lady herself; and between the two there is often a confusion which is more puzzling than interesting.

In writing thus, and especially in expressing our wish that the last two volumes had been compressed into one, or, what would have been better still, that a story of a different character had fulfilled the promise of the opening, we are certainly not indifferent to the real merits of the work. We have not been more touched for a long time by anything in fiction than by the wonderfully vivid picture of the two helpless orphans in the first chapter. They are, when introduced to us, under the tyranny of one of those itinerant showmen, whose very trade makes them hard and brutal, and whose petty cruelties are, we fear, not exaggerated by our novelists. The tale of their sufferings, of their resolution to fly, of their escape, and of all the troubles which grow out of it, is told with intense reality. The idea of two mere babies venturing into the world of which they knew nothing, with a joint capital of sevenpence, is itself touching enough, and the mode in which the outline of this sad picture is filled up makes it still more impressive. The utter desolation of these deserted children, the marked contrast between their characters, and their clinging to each other, and specially the devotion and self-sacrifice of the girl, their strange but wonderfully natural conversation about the world of which they were so ignorant, but into whose difficulties and perils they were plunging, and their sad experiences when they found themselves in it, are painted with rare fidelity and pictorial power. With the death of the boy and the rescue of the girl an entirely new scene opens, to which these opening chapters are a mere prelude. The group of characters to which it introduces us are sketched with great distinctness and vigour, and in some of them there is considerable originality. The characters of Mrs. Breton and her two daughters are capitably done, and stand out in striking contrast to each other. We have a special liking for the mother, perhaps all the more decided for the relief she furnishes to the sentimentalism of the heroine, which at times is not a little morbid and mawkish. Phemie also is a great favourite with us. In fact, though we do not care for the story, and sometimes feel very much aggravated with Elizabeth, and her idol Mr. Wentworth, we found a good deal to enjoy even in the latter part of the book. The first part is perfect, and we advise our readers to get the book, even if they do not get beyond its pathetic story.

A book of a very different order is "MacAlpine, or on Scottish Ground," which is the production of an anonymous, and if we are to judge from the wildly romantic character of many of the incidents and the lavish waste of power, we should say a young author. When we say that we have in the book a murder, a fatal duel, and an abduction, besides a multitude of slighter incidents, it will be evident that the interest will not flag for want of stir. Yet the plot, complicated and sensational as it is, hardly gets fair hold of the attention of the reader, simply because it is lacking in naturalness. The idea of a rich heiress, described as a woman of commanding beauty and proud spirit, employing herself to win the love of the hero, the impoverished son of the Highland chief who once had enjoyed the estates that were now held by her father, and of the interest of the story being made largely to turn upon her efforts to secure her end and to compete with the attractions of a peasant beauty who was her favoured rival, is original; but it is not only improbable but it is decidedly unattractive. Indeed, the great fault of the book is that so little admiration is awakened for any of the characters. Alan MacAlpine himself is bold and daring, and we are invited to regard him as straightforward and honourable, but we cannot reconcile this view with his conduct either to Miss Mar or Ellen Lee. Some of the scenes between him and Miss Mar, and especially that on the night of the Yule feast, are repulsive, and for the lady in particular it is impossible to cherish the slightest feeling of respect. Perhaps the object of the author may

* *MacAlpine; or on Scottish Ground.* Three vols. (Sampson Low, Marston, and Co.)

be to show how the good and the evil struggle for the mastery in such characters as hers; but we hope that there are few women who would so lower themselves, and we are certain that the vivid description of the arts by which she sought to move the heart of the man whom she sought to win to her side, can do only harm. As to the different lairds who are introduced, they may be life-like portraits, but they are not attractive. In short, we have no desire to know more of the society to which we are here introduced. The landlords are tyrants, like Sir Andrew Cameron and Ballatruim, and the peasants, with the exception of honest Oliver Arnot, and two or three others, are coarse and brutal. It is a story of forty years ago, and happily the Scotch life of to-day presents very different features. The author has undoubtedly genius, but it needs culture and discipline. With less desire to produce startling effects, the cultivation of a larger acquaintance with the better side of humanity, and a better use of his extensive resources, he will produce a much more effective story. He has power, but here it is not wisely used, and we often regret that the passion and eloquence which characterise many of the scenes have not been put to better purpose.

MR. PETER BAYNE'S DRAMA.*

Mr. Bayne has written a wonderfully good poem; but it would no doubt have been still better if he had not, at the same time, developed a philosophy. He has studied the period of King Ahab with great care; he has read most that has been written regarding it by the best authorities, both German and English; and, after having cautiously assimilated what suited him, he has sought to find a standpoint of his own. And, unfortunately for dramatic truth and breadth, he found the suggestion for it in the liberalising and humanitarian whitewashing determination which has of late taken possession of historical criticism. We do not know whether Mr. Bayne has any vague idea of symbolising in this drama the necessary conflict that in all ages must ensue betwixt a strict and uncompromising dogmatic faith, and a rich, generous, liberalism that can "count reason ripe in holding by the law within," and can easily "link itself to any form"; but one might well enough be excused for reading some such thought now and again into several of its finer passages. But be that as it may, Mr. Bayne has, in our idea, proceeded somewhat too speedily from his critical foundation and ground-floor to the creation of his dramatic super-structure.

Mr. Lewes only followed Mr. Froude and a crowd of historical testimony-bearers when he tried to prove that Nero wasn't such a bad fellow after all—that there was much to be said for him—that, if we could only penetrate to the real roots of his motives, we should, after all, find there a trickling of genuine human sap. But Mr. Lewes and his forerunners did not try to frame dramatic poems on such critical assumptions. This, however, is precisely what Mr. Bayne has done in this drama of "Jezebel," which abounds in passages of very rare excellence. He wants to show us that Jezebel was not exactly the hard, cruel, and relentless woman she is pictured to us as being in these Jewish Scriptures; that the Jews were in effect unjust to her—failed to understand her not unnatural desire to liberalise their culture, if she could; to show them that the sharp edges of their monotheism, as thrown out in continual conflict with the nations that surrounded them, incessantly pruned away the sweet out-shooting buds of their own best civilisation. Jezebel wanted to be friendly to the Jews, to broaden and humanise them; but the Jews, in declining to move one inch to meet her views, while exhibiting "the grandeur of intrepid and unconquerable faith," showed something of stubborn narrowness. For, according to Mr. Bayne, there was little in Jezebel's procedure in itself unjust, cruel, and reprehensible. "We have," he says, after sketching in his preface her early education, her relations with Sidon and Greece, and what he presumes to be her real purpose towards Israel, "We have thus before us the elements of a policy by no means base, narrow, or stupid, which would commend itself, on grounds of national culture, political advantage, and religious fanaticism, to the Sidonian wife of Ahab. It would indeed have been a wise, a splendid, and in all probability a successful policy if the Israelites had been like any other ancient people." And, inasmuch as Mr. Bayne has cut off in this way the broad human ground for the intense hatred towards Jezebel that lay in the Hebrew heart—a hatred whose terrible intensity can only find true dramatic justification in the very assumption of human rightfulness, as it could

* *The Days of Jezebel: an Historical Drama.* By PETER BAYNE. (Strahan and Co.)

only find fit tragical conclusion in the providential overthrow with which Jewish history so grimly yet grandly sums up the proud Sidonian's history—he has directly invalidated the real interest of the story in weakening the threads of its providential lessons. His thesis, in one word, should almost have been restricted to prose; for, before setting out, he has stripped the story of its grandest and most tragic elements. The awe and the supreme sense of retributive justice which overpower us when we see as by a hurried glimpse the body of the proud woman cast out to dogs, appears then merely as a reflection of Jewish spitefulness, revenge, and repulsive bloodthirstiness. It is right accordingly, from Mr. Bayne's point of view, that the Scriptural closing scene should not form any portion of the drama of "Jezebel," as having no real and vital connection with her contests with Elijah and her dealings with the faithful among the Jews. Nor does it in Mr. Bayne's case; for his drama ends with the feeble attempt of Jezebel to stab Elijah on the last occasion of his visiting the Palace to raise his testimony against her and King Ahab; and the terrible forecast of her fate is very shadowy in Elijah's mouth there. We say nothing here of the weakening of the poetic effect, by the throwing out of count to such an extent the element of prophecy—which has such a direct bearing on the development of what may be called "the inner action" of the history.

From what has been said, it is inevitable that we should from first to last carry through with us a vague feeling, as though the few faithful Jews were all the while magnifying the importance of the things for which they so fiercely fought. This is unfortunate, and tends somehow to weaken the pressure of tragic interest; but it lies absolutely in the critical position which Mr. Bayne has taken up and which he maintains. It is not to be wondered at, therefore, that the speeches put into the mouths of the Jews are much less dramatically true than the words put into the mouths of Jezebel and Ahab. Mr. Bayne does not realise the calm severity, the unpoetic ardour of belief that filled Elijah and his followers, so well as he does the sensuousness and capricious indulgent self-will of the king and queen and of those who surrounded them. How faithful the following is in the mouth of Jezebel, and how fitly it is turned, appearing as it does in the midst of a soliloquy near the opening of the drama:—

"O, father, I weep: yet chide not thou,
For the tear sprang unawares,
When that waft from the window touched my brow
Like mine own sweet Sidon air:
The still, cool air of the Sidon night,
As we stood on the palace wall,
And watched the black sail on the moon-path white,
And the long waves float and fall.
Then chide me not, father, chide not much,
For I still shall do and dare;
But that waft from the window felt like a touch
Of my own sweet Sidon air."

And then compare it with the song of the Jewish prophets in the cave, which is diffuse, over-picturesque in terms, and wants severity. We give the first three stanzas:—

"God of our fathers, hast thou cast us off?
And are we smitten, never more to rise?
Hast Thou forgotten Abraham, Thy friend?
And Israel Thy chosen?
Is not the blood of Thy prophets on the mountains?
In every green place and in the streets of the city!
In the paths of the fields,
In the goings up into the hills,
In the haunts of the wild goats,
In the lone rocks of the conies
They fall by the edge of the sword.
A dripping from the ledges of the rocks,
A dripping not of lucent threads
Of beautiful water:
It pours down red
It is purple on the rocks;
The land is wet with blood.
A wailing of young voices,
A wild wailing in the schools of the prophets;
The young men are dead on the threshold;
Their blood is on the lintels of the doors."

The lines in italics are wholly modern and un-Jewish—"a fault" here in good rock, as miners would say.

Again, in Elijah's conversation with Heman on the seashore near Zarepta, we have the same characteristics:—

"The last I saw
Of Jezebel was her half-risen form
And outstretched hand, as if she would have sprung
Forth from the chariot where she rode with Ahab,
To seize upon me. I was borne away
Far eastward over Jordan, till I came
To Cherith's brook. There many days I dwelt
Within a cave that opened on the bank;
And every morning, ere the sun grew hot,
And every evening, when the long white streaks
Grew crimson streamers on the vaulted blue,
There was a sound of wings above my head,
And, circling slowly through the winnowed air,
Two ravens brought me store of flesh and bread.
I drank the brook, but soon its crystal wave
Died down to scorching dust. And then again
The Voice I must obey commanded me
To follow in its course the journeying sun,

*Passing Samaria's bannered hill, and where
Jezreel's white palace takes the eye o' the morn,
Until, unharmed, I reached the lonely sea.
In the fir-wood beside Zarepta here,
I saw a woman, and the Voice within
Told me that God had sent me with His alms
To her and to her son."*

Then compare this with Jezebel's fine soliloquy in the Tower of Jezreel over the weakness of Ahab, just after she had tried to urge him to more decided measures against the faithful—

"I could not kiss him. I am glad of that—
At such an hour to be called from my side
By a mere breath of air, a trill of sound,
Vacant of thought as warble of a bird!
Yet would to all the gods he were a king
Like to my father! There are women now,
Yea, many silly women, who declare
That queen the happiest who rules her lord,
And by the flexure of his puppet arm
Wields his dread sceptre. Fools! It is not so—
To love a man of whom she can be proud,
To feel a king's glance softening on her face,
To pour intenser joy into his soul
By her one smile, one kiss of tenderness
Than subject realms can yield him, this, O this
Is woman's crowning rapture. What is love
Without a trace of worship? Woe is me
That I should know the royal strain in man,
And be the wife of Ahab!"

And still more prominently perhaps are these faults seen, as being brought into direct contrast, in the debate between Elijah and Jezebel in the last scene. Mr. Bayne acknowledges his indebtedness to Messrs. Tennyson and Ruskin; but it is not too much to say that his drama would have been better if there had been in it less trace of their influence. The modern self-reflection is so alien to the Jewish spirit—the "pathetic fallacy" was an error Jews of all men were little prone to fall into.

But in many lines of this drama we find it—especially in one instance, where Mr. Bayne adopts an image which "he thinks" Mr. Tennyson "uses somewhere"—(it is in "Guinevere"; where, O where, was his concordance?) for Mr. Bayne makes Naboth speak thus anachronically:—

"White mists float,
From all the valleys, covering the hills,
Like to a linen cloth drawn gently up
Over the face of one that lieth dead."

Now, the law is that when a later writer assumes an image in this way he should improve upon it, give it fresh point—new force and application. Let our readers judge between Mr. Tennyson and Mr. Bayne in this matter. Mr. Tennyson has it:—

"All abroad,
Beneath a moon unseen albeit at full,
The white mist, like a face-cloth to the face,
Clung to the dead earth, and the land was still."

But there is unmistakable poetic power in Mr. Bayne's drama. He shows a lively fancy and quick imagination. He can throw himself into very distant situations and vividly realise the scope of long past events. We fancy he might do good work in Church history if he were to set about it in right earnest. We congratulate him on having passed so successfully through such a difficult field as that of dramatic poetry; and especially in the supremely hazardous labour of dramatising Scripture subjects; and if we do not counsel him to make another effort in the self-same line, we can honestly say that this work clearly shows there are new fields into which he may yet venture with good hopes of success.

THE CONTEMPORARY REVIEW.

This is an unusually good number of the *Contemporary*—we should have said a superlative one, if it had only contained a really good light paper, which, unfortunately, it does not. But then, even its heavy papers are light. What could be at once more edifying and diverting than Mr. Herbert Spencer's plea for Social Science. Never, perhaps, were the assumptions and arguments of distinguished men of different sides so brusquely and decisively reduced to absurdities, and yet with the complete nonchalance of consciously unassailable reasoning. Mr. Spencer's thesis in the present number is this: "Is there a Social Science?" and in answering the question, he deals with two schools—(1) those who implicitly declare against the possibility of such a science by the conviction of God's special interference in the production of all remarkable phenomena—and of these he takes for specimens Mr. Schomburgk, author of the "Theocratic Philosophy of English History;" the author of the new French work—"The Hand of Man and the Finger of God in the Misfortunes of France;" and the Rev. Charles Kingsley; and (2) those who see in the course of civilisation little else than a record of remarkable persons and their doings—and here he deals with Mr. Carlyle, Mr. Froude, and Mr. Kingsley again. Mr. Spencer finds that this school only formulate the philosophy and practice of the savage man; that "the great-man-theory is but the definite expression of that which is latent in the thoughts of the savage, tacitly asserted in all early traditions, and taught to every child by multitudinous illustrations. . . . What can be a more acceptable doctrine than that, while you are satisfying an instinct

"not very remotely allied to that of the village gossip"—while you are receiving through print instead of orally remarkable facts concerning notable persons, "you are gaining that knowledge which will make clear to you why things have happened thus or thus in the world, and will prepare you for forming a right opinion on each question before you as a citizen. . . . The genesis of societies by the actions of great men may be believed so long as, resting on general notions, you do not ask for particulars." Even the greatest men, he finds, are dependent on the traditions of civilised life, and are as much the products of society as the founders of it, and he gives patent illustrations. Mr. Froude is dealt with in an exceptionally vigorous way, and we should fancy would find himself somewhat uneasy under some of Mr. Spencer's criticisms. We cannot go further into detail, and must ask our readers to try and turn to the article themselves; they will find it very clever and very solid—two attributes seldom enough found combined. The other articles this month are all good, but do not seem to call for special comment from us here.

BRIEF NOTICES.

Kind Words to all Classes. The Rev. Robert Holmes, of Yealand, has been engaged for some time past in a very good work. During the past year or two he has issued a series of monthly tracts, in which the working classes have been addressed on topics of near concern to them, in such a frank, manly, reasonable, and sympathetic spirit as cannot but be productive of much good in the long run. It is evident that Mr. Holmes has carefully thought on many social questions, that he can write with consummate knack in view of his main end, and that he knows working men thoroughly. At first his tracts contained lectures, in which such subjects as infidelity, economy, and the claims of the Sabbath were very temperately and effectively discussed; but more recently, no doubt recognising with the Laureate that—

"Though truths in closest words shall fall,
The truth embodied in a tale
Shall enter in at lowly doors,"—

he has had recourse to tales to aid him in securing wider interest. We have before us a sheaf of these tracts, which have come into our hands in quite an incidental way, and we have special pleasure in drawing attention to them, and in declaring our satisfaction at being introduced to another genuine worker for the cause of the poor and struggling. The tracts, "Steps Downwards," and "Half an Hour with Thoughtful Sceptics," are admirably shaped to secure their ends; whilst nothing could be better in their way than "The Story of Joe Watts," with his struggles and his mysterious visitor and his good advice, and "Ben Starkey's Strike," and "The Old Maid's Address to Young Women." The tone is broad, unsectarian, and every way healthy and Christian, and we trust that the circulation of these tracts may be very largely increased. We have read nothing better than these later sketches, not even excepting Miss Meteyard's *Industrial Stories*. They are in the best sense suited for all classes, and so well calculated to promote the interests of peace and goodwill, and to further the cause of moral and material prosperity, that we are led to hope many of the higher classes may be sufficiently far-sighted as to see it to be their interest to aid practically in their more extensive distribution amongst those for whom they are more especially meant.

Man and His Dwelling Place. By JAMES HINTON. A New Edition revised. (London: Smith, Elder and Co. 1872.) Many of our readers will, we are sure, welcome this new edition of a very interesting and suggestive book. Having before expressed our appreciation of it, we would only say now that it is a pleasure to find a third edition demanded of a book which requires so much thought on the part of the reader. We are far from supposing, indeed, that Mr. Hinton has "solved the riddle of the earth." But we think that his arguments for a life in or behind nature are well worthy of attention; especially on the part of those who imagine that modern science has a materialistic tendency. Our author is especially distinguished by his happy indication of the value of the "argument *ad absurdum*" in the progress of knowledge. Men held that the heavens really revolved round the earth, until facts more accurately observed showed such a notion to be absurd, and multiplied contradictions required a complete change of hypothesis. Just so Mr. Hinton urges men have held the material world to be dead, but scientific discovery is making such a notion untenable, and a change of hypothesis is absolutely necessary. The hypothesis which he suggests, and which we imagine is very much more popular now than when this book was first published, is that nature is everywhere the manifestation of life, and that it only seems inert to us through our defect of life. Every one who is interested in the deeper issues between science and religion should by all means study this book. The following words in the preface to the third edition indicate some change of opinion since the first edition:—

"When I wrote the book my feeling was (I suppose the prevalent one) that a difference, even a contrast, exists between man's intellectual and his moral life; that there is a want in respect to the latter which does not exist in respect to the former; so that while his intellectual progress has been a constant advance, an intelligible living process, an intellectual

constitution being perfectly adapted to the world in which he lives, his moral nature is different: that this is imperfect and needs for its perfectness another world and a different order. This thought, I have seen reason to change. To me, now, it seems established by abundant evidence that man's moral and intellectual nature are alike, and his moral and intellectual progress strictly parallel. The failures which mark his moral life have their counterparts—without marring its perfectness—in his intellectual life. The contrast between them is one of period, not one of nature or of end."

The Teacher's List for 1872, edited by PHILIP BEVAN, F.R.G.S. (Stanford), is certainly a very convenient and handy manual for members of the teaching profession. It gives a list of executive and examining bodies; of universities, general and special colleges; public, proprietary and middle-class schools; principal private schools, and alphabetical lists of all qualified and certificated teachers throughout Great Britain. Very careful "reading" is essential in such a work, but mistakes are inevitable. Here we have found one or two in glancing over the pages. Professor Masson, of Edinburgh, should be LL.D.; Mr. Smyth, Professor of Astronomy there, should be Piazzi, and not Plozzi; Professor Franer's chair should be designated Logic and Metaphysics. Mr. Monfries is not now English master in Montrose Academy. Why is Kirkcaldy Burgh School, with its well-known rector, Dr. Lockhart, not on the list? How soon a book of this sort is out of date! The Rev. F. D. Maurice is no longer principal of the London Working Men's College.

Earnest Exhortations on the Most Important Subjects (Religious Tract Society) is a series of brief homilies which the Rev. F. Bourdillon, rector of Woolbeding, contributed some time ago to the *Monthly Messenger*. They are not characterised by much thought, at which, indeed, they do not aim; but they are marked by such earnestness as can command simple and effective language. "The Milestones of Life" and "Profit and Loss," are, to our thinking, the best. Doubtless, there are many to whom such a volume will be welcome, and invalids and others will prize it in that it is printed in such bold, clear type—a point not sufficiently attended to in the case of this class of books.

It has been lately matter of complaint that there are few or no histories which will alike suit Roman Catholic and Protestant. The difficulty is inherent. Messrs. Cassell have, however, brought out the *Little Folks' History of England*, which we have submitted to the proper authorities. The report is that Mrs. Isa-Craig Knox has added to her other laurels a juvenile history which answers most of the conditions required. The narrative is simple, lively, and judicious; the reflections intertwined with it natural and suited to the capacity of children. Altogether this little volume combines excellence with cheapness.—Another little book of the same kind, the *Junior History of England* (Murby) will also be found to be a very useful manual, either for schools or families. It has clearly been prepared with great care.

Locklomonds and other Poems, by JOHN YOUNG (Glasgow: Gallie), is a series of poems mostly in the Lowland Scottish. They have a glint of pathos and humour here and there; but they lack strength and individuality. No doubt Mr. Young did well to write the poems; for they are the expression of a pure and tuneful nature, which could only take benefit from such self-utterance; but it is doubtful if he did so well to print them. And yet the opening of Part VI. of "Locklomond," and the song of "Bashful Willie" make us recall what we have just said. But sustained inspiration is what is lacking.

Messrs. Cassell and Co. have just brought out a six-penny *Guide to the International Exhibition*, which will amply answer the purpose of the visitor who doesn't care, or hasn't time, to examine its treasures in detail. It tells you what is best worth seeing, and where to find it, and is of a handy size. To those who need more, there are official catalogues to be studied, *ad libitum*—and we may add, carried about.

We must also here mention that the first instalment of an illustrated catalogue of the Exhibition is given in the *Art Journal* for May, after the plan of former years. The choicest articles in the various departments, those especially which have a bearing on art progress, will be described by pencil and pen. The specimen before us, which contains a profusion of delicate wood engravings, well sustains the reputation of the *Art Journal*.

Messrs. Griffin and Co. have done the working people a great favour by publishing a new edition of William Cobbett's *Legacy to Labourers*, in which the whole question of proprietorship in the land, the poor laws, and kindred topics are treated in the lucid, incisive practical manner which characterised Cobbett. The book cannot be too much studied just now.

The Death of Lucretius, by JOSEPH SHIELD (Provost and Co.), is a poem of some merits, but is likely to be completely overshadowed by Mr. Tennyson's poem on the same theme. We are not sure, if for any, apart from personal reasons, the separate publication was desirable. But the publishers have made a very handsome drawing-room book, and it is possible the issue of it may meet their expectations.

Search the Scriptures (Religious Tract Society) is a treatise translated from the French by M. DE FELICE, who wrote it in order to illustrate the value, and on

force the claims of the Bible upon his country. It is devout, reverent, and every way suited to be helpful to inquirers in this country, and as such we can recommend it. The translation seems to have been very well done—at all events, the English is very readable.

America as it is (Reed and Keene) is avowedly an emigration tract, but it contains a large amount of reliable matter, and might by many be found very useful.

Cleanings.

The International Exhibition at Dublin is to be opened on June 5.

A gentleman named Pickwick, of Bradford-on-Avon, has just changed his name to Sainsbury.

A man, thirty-three years of age, has died at Wigan from the effects of drinking a pint and a half of raw whisky.

A collection of twenty-five pins, very well made, has just been found in the subterranean vaults of Thebes, made more than 3,000 years ago.

A little girl asked her sister what was Chaos, that papa read about. The elder sister replied that it was "a great pile of nothing and no place to put it in."

It was so cold in Minnesota in February that the milkmen carried their milk around in a frozen state, and sold it by the pound, using a hatchet instead of a dipper in its delivery.

A victim of Mr. Greeley's handwriting says:—"If Horace had written that inscription on the wall in Babylon, Belshazzar would have been a good deal more scared than he was."

COMFORT FOR THE TIMID.—Father Secchi, the Roman astronomer, says, in a recently published letter, that the worst which could happen from the earth coming in contact with a comet would be a great shower of falling stars.

The Baroness Burdett Coutts has presented 10l. to be given away in prizes to "workmen's cats" at the third national exhibition at the Crystal Palace. Lady Dorothy Nevill and Miss Hales each give a silver medal to encourage the kind treatment of cats.

Epidemics are prevalent in high as well as low life. Last week two fashionable weddings had to be postponed in consequence of one young lady having the measles and another the mumps! A bride who was married about a fortnight ago had chicken-pox the day after her marriage.

THE PRICE OF A TOOTH.—At a sheriff criminal court held last week at Dundee, a surgeon was charged with having pulled out a boy's tooth against his will, and pleaded guilty. It was explained that a number of boys had annoyed the defendant, and that he seized one of them, took him into his house, and extracted one of his front teeth against his will. The sheriff fined the accused one pound, or seven days' imprisonment. The fine was paid.

A TEMPTING OFFER.—Mr. Gilmore, on behalf of the directors of the forthcoming monster musical festival at Boston, has offered Mdlle. Titiens 4,800l., and all expenses to and from Boston, to sing two pieces of music each day for twelve consecutive days. This sum is double the amount Jenny Lind ever received for similar services, either in Europe or America. The tempting offer, which was made by Atlantic cable on Wednesday, Mdlle. Titiens has been obliged to decline, in consequence of her public and private engagements in London being of more value to her impresario.

THE NEW TENOR.—The new operatic tenor, Signor Italo Campanini, was introduced to the British public on Saturday night, at Drury Lane. His success was meteoric, and as complete as it was sudden. At the first sound of his voice the audience were entranced, and long before his first air in "Lucrezia Borgia" was ended, the most cautious and critical of his hearers had surrendered at discretion, and enlisted to a man in the ranks of his enthusiastic admirers. No such triumph has been witnessed in the operatic world since Rubini, some thirty-five years ago, first revealed his maturer powers to a delighted audience at Her Majesty's Theatre.

A NARROW ESCAPE.—The King of the Belgians and the illustrious guests who dined with him the other evening in the interests of the Literary Fund little knew how nearly they had come to having no dinner served. The fact is, that the wave of agitation for higher wages has reached the waiters, and for some weeks back they have been discussing the best means of effecting their object. On Wednesday the looked-for opportunity offered itself. At eleven o'clock in the morning the proprietor of Freemasons' Hall, in which covers for five hundred had to be laid before the evening, received an ultimatum setting forth that unless he consented to pay the waiters at the rate of five shillings for the day's work, the waiters would go home. There was no help for it, the concession was made, and the dinner took place.

MAY MEETINGS.—The clergy and gentry are respectfully informed that Messrs. Dollond have removed from 59, St. Paul's Churchyard, to No. 1, Ludgate-hill, where Spectacles and Eyeglasses may be had to suit every peculiarity of sight.—Trial glasses sent to any part of the kingdom, carriage free.—Established 1750.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTHS.

ELLINGTON.—May 11, the wife of E. B. Ellington, Esq., of Dee Bank, Chester, of a son.

WOODWARD.—May 9, at Shaftesbury, the wife of the Rev. G. J. Woodward, of a son.

MARRIAGES.

ARMITAGE—MILLS.—May 8, at the Congregational Church, Bowdon, by the Rev. H. Griffiths, assisted by the Rev. E. Armitage, William, fourth son of William Armitage, Esq., Townfield House, Altrincham, to Margaret Petrie, second daughter of John Mills, Esq., Northwood, Dunham-Massey.

ELLIS—HUTCHINSON.—May 8, at the Friends' Meeting House, Leicester, George Henry, son of E. S. Ellis, of The Newark, to Rachel, daughter of W. E. Hutchinson, of Oadby-hill, near Leicester.

GUTHRIE—SWANSTON.—May 10, at Marylebone Presbyterian Church, by the Rev. Dr. Guthrie, D.D., Edinburgh, father of the bridegroom, and the Rev. J. Oswald Dykes, M.A., of Regent-square Presbyterian Church, Alexander Guthrie, of San Francisco, to Mary, daughter of the late James Swanston, of Marshall-meadows, Berwick-on-Tweed.

HOLTUM—FOLLOWS.—May 11, at Brunswick Chapel, Liverpool, by the Rev. George Follows, uncle of the bride, Edward Holtum, Manchester, eldest son of K. Holtum, Linton, Cambs, to Emma, youngest daughter of the late Francis Follows, of Macclesfield.

DEATHS.

CROWN.—May 8, Thomas Crown, of Reading, formerly of London, aged 75.

HUMPHREY.—May 9, Mary, the beloved wife of William Humphrey, of Upper Norwood, and formerly of Worstead, Norwich, in her 60th year.

STRATTEN.—May 12, at 65, Hamilton-terrace, the Rev. James Stratten, formerly minister of Paddington Chapel, in his 77th year.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, May 8.

ISSUE DEPARTMENT.

Notes issued £35,330,715 Government Debt. £11,015,100
Other Securities 3,984,900
Gold Coin & Bullion 20,330,715
Silver Bullion

£35,330,715

£35,330,715

BANKING DEPARTMENT.

Proprietor's Capital £14,553,000 Government Securities, (inc. dead weight annuity) £13,301,829
Reserve .. 3,185,641
Public Deposits .. 10,181,990
Other Deposits .. 19,492,204
Seven Day and other Bills .. 365,209
Notes .. 9,469,935
Gold & Silver Coin 459,217

£47,778,044

£47,778,044

May 9, 1872.

GEO. FORBES, Chief Cashier.

GOOD VALUE FOR MONEY is desired by all, but with articles that cannot be judged of by appearance, careful purchasers rely on the high standing of those with whom they deal. For thirty years, Horniman's Pure Teas in packets have given general satisfaction, being exceedingly strong, of uniform good quality, and truly cheap. (2,538 Agents are appointed.)

Markets.

CORN EXCHANGE, MARK LANE, Monday, May 13.

Our market was very firm this morning, with a further upward tendency. English wheat was in moderate supply, and sold at 2s. per qr. advance. The fresh arrivals of foreign wheat are small, and the best samples have improved in value 2s. to 3s. per qr. since Monday last. Flour was 1s. per barrel and 1s. to 2s. per sack dearer. Peas, beans, and Indian corn made the full prices of last week. Barley sold at 6d. per qr. advance. Arrivals of oats are not large, and prices have recovered 6d. per qr. for some qualities 1s. per qr., since this day week. At the ports of call few cargoes are reported. The quotations for cargoes are for wheat 2s., and for Indian corn and barley 6d. per qr. above the prices of Monday last.

CURRENT PRICES.

	Per Qr.		Per Qr.
WHEAT—	s. d.	PEAS—	s. d.
Essex and Kent,		Grey	32 to 34
red	— to —	Maple	36 38
Ditto new	52 to 58	White	36 40
White	— —	Boilers	36 40
new	58 64	Foreign	37 40
Foreign red	55 57		
white	59 61	RYE—	36 38
BARLEY—			
English malting	29 32	OATS—	
Chevalier	36 42	English feed ..	20 25
Distilling	29 33	potato	25 32
Foreign	21 31	Scotch feed ..	— —
MALT—		potato	— —
Pale	— —	Irish Black ..	17 20
Chevalier	— —	White	17 21
Brown	51 56	Foreign feed ..	15 17
BEANS—			
Ticks	32 34	FLOUR—	
Harrow	34 36	Town made ..	45 50
Small	— —	Best country	— —
Egyptian	31 32	household ..	40 43
		Norfolk & Suffolk	38 40

BREAD, Monday, May 13.—The prices in the Metropolitan are, for Wheaten Bread, per 4lbs. loaf, 7d. to 8d.; Household Bread, 6d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, May 13.—The total imports of foreign stock into London last week amounted to 10,343 head. In the corresponding week in 1871 we received 18,416; in 1870, 9,800; in 1869, 17,243; and in 1868, 6,416 head. The cattle trade has been quiet, in sympathy with the want of activity in the dead-meat market. The weather has been less favourable for killing, and the attendance of country butchers has not been so numerous, hence the decrease in animation. About an average supply of beasts has been on sale, and the quality generally has been good. For all breeds the demand has been quiet, but prices have ruled firm, the best Scots and crosses selling at 5s. 6d. to 5s. 8d. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,650 Scots and crosses; from other parts of England 200 various breeds; and from Scotland 68 Scots and crosses. With sheep the market has been less freely supplied, but the number on sale has been sufficient for requirements. With a moderate demand, prices have ruled firm. The best Downs and half-breeds have sold at 5s. 10d. to 6s. per 8lbs. Lambs have been quieter, owing to more plentiful supplies. Prices range from 7s. 6d. to 8s. per 8lbs. Calves have been in moderate request. Pigs have met a slow sale.

Per 8lbs., to sink the offal.

	s. d. s. d.		s. d. s. d.
Inf. coarse beasts 2 10 to 3 6		Prime Southdown 5 10 6 0	
Second quality .. 3 10 4 6		Lge coarse calves 4 4 5 0	
Prime large oxen 4 10 5 2		Prime small .. 5 4 6 0	
Prime Scots .. 5 4 5 8		Large hogs .. 3 8 4 4	
Coarse inf. sheep 3 10 4 6		Neat sm. porkers 4 6 5 0	
Second quality .. 4 8 5 0		Lamb 7 6 8 0	
Pr. coarse woolled 5 4 5 8			

METROPOLITAN MEAT MARKET, Monday, May 13.—A moderate supply of meat has been on sale. The trade has been quiet, as follows. The import into London last week consisted of 348 packages from Hamburg, 2 from Harlingen, 32 cases from Antwerp, and 15 cases from Rotterdam.

Per 8lbs. by the carcase.

	s. d. s. d.		s. d. s. d.
Inferior beef .. 3 6 to 4 0		Middling do. .. 5 0 to 5 4	
Middling do. .. 4 2 4 4		Prime do. .. 5 6 5 10	
Prime large do. 4 8 4 10		Large pork .. 3 8 4 2	
Prime small do. 5 0 5 2		Small do. .. 4 6 5 4	
Veal 4 8 5 4		Lamb 7 8 8 4	
Inferior Mutton 4 4 4 10			

PROVISIONS, Monday, May 13.—The arrivals last week from Ireland were 320 firkins butter and 3,575 bales Bacon; and from foreign ports 25,064 packages butter, 1,838 bales and 372 boxes bacon. The demand for Irish butter during last week has been only for a few third and fourth Corks, which sold at 90s. for the former, and 70s. to 72s. for the latter, landed. They are comparatively much cheaper than any foreign, which sold steadily at late rates, with the exception of best Dutch, which advanced about 4s. to 6s. per cwt. The bacon market ruled firm, and at the close prices of best Irish advanced 2s. per cwt.; but Hamburg remains without alteration in price.

HOPS.—BOROUGH, Monday, May 13.—The inquiry for English yearlings, noticed in our last, has resulted in an increased business, and several large parcels have changed hands. No improved demand can be reported in any other class; a small consumptive trade continues to be transacted in the last growth, at fairly maintained rates. Rather more inquiry prevails for Alott and Poperinghe hops, which attract attention on account of their comparatively low values. Continental markets are reported quiet, with a tendency to better prices. Mid and East Kent, 10l. 10s., 12l. 12s., to 17l.; Weald, 8l. 10s., 9l. 9s., to 10l. 10s.; Sussex, 7l. 15s., 8l. 8s., to 9l. 9s.; Farnham and country, 11l. 11s., 13l. to 16l. Yearlings—Mid and East Kent, 3l. 4l. 4s., to 6l. 10s.; Weald of Kent, 3l. 4l., to 5l. 15s.; Sussex, 3l. 3l. 10s., to 5l. 5s.; Farnham and country, 6l. to 7l.; Olds, 1l. 5s., 1l. 10s., to 2l.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, May 13.—Moderate supplies of potatoes have been on sale. The trade has been quieter, at our quotations. The imports into London last week consisted of 696 boxes from Tangiers, 13,232 bags Antwerp, 200 tons 3,054 sacks Dunkirk, 140 sacks, 260 bags Boulogne, and 2 baskets 800 bags from Rotterdam. English flukes, 120s. to 170s.; Regents, 120s. to 140s.; Dunbar Regents, 130s. to 160s.; Rocks, 120s. to 130s.; French whites, 80s. to 100s.; Victorias, 150s. to 180s. per ton.

SEED, Monday, May 13.—There was a very little English cloverseed offering, and the stocks of foreign were much reduced. The orders in town for any sort were very limited, and prices were nominally the same for all descriptions. Fine trefoil was held on former terms, but not much asked for. White mustardseed was saleable in small quantities at previous quotations; not much passing in brown samples, and prices were without variation. Fine canaryseed realised as much money. Large hempseed was quite as dear, and in moderate request; but there was little passing in small quantities. Tares sold slowly, on about former terms, for large-sized Hamburg. There was no quotable change in any sort of grass-seeds.

WOOL, Monday, May 13.—Rather more steadiness is noticed in the wool market; transactions have been more freely entered into, particularly in choice qualities, and prices have ruled firm.

OIL, Monday, May 13.—Limeoil has been steady, at late rates. Rape is firmer. Other oils have been dull.

TALLOW, Monday, May 13.—Market quiet. Y. C. on the spot, new 52s. 6d., old 47s. 6d. per cwt. Town tallow, 42s. 6d. net cash.

COAL, Monday, May 13.—Market without alteration. Wallsend Hartlepool original, 22s.; ditto East, 21s. 6d.; Kelloe, 20s. 9d.; Tinsall, 20s. 3d.; Hartleys, 21s. 6d.—Ships fresh arrived, 40, ships left from last day, 3; ships at sea, 5.

HOLLOWAY'S OINTMENT AND PILLS.—These highly esteemed medicaments cannot be too strongly recommended for curing most of the malaises to which humanity is heir. They are as suitable for the child first entering on the journey of life as for the old man tottering towards its end. The Ointment is a specific for the cuts, bruises, abrasions, and eruptions often witnessed in the nursery, and it is no less efficient in healing up soundly and permanently the chronic ulcers and bad legs which so often heap misery on advanced years. The invalid who consults the "directions for use" wrapped round every packet of Holloway's preparations may, though utterly ignorant of the cause of the malady, successfully adopt this treatment.

Advertisements.

GREAT REDUCTION IN PRICE.
GROVER AND BAKER'S
 DOUBLE-LOCK AND ELASTIC STITCH
SEWING MACHINES,
 Long acknowledged as
THE BEST,
 Are now also
THE CHEAPEST.
THE NEW HAND MACHINES
 Are superior to all others.
GROVER AND BAKER,
 150, REGENT ST., LONDON, W.; 59, BOLD ST., LIVER-
 POOL; and 101, SAUCHIEHALL ST., GLASGOW.
 Every Machine guaranteed. Instruction gratis.
 Illustrated Prospectus and Samples of Work sent post free.

BRITISH and FOREIGN UNITARIAN
ASSOCIATION.—Pastor ATHANASE COQUE-
 REL, of Paris, will Preach the ANNUAL SERMON in
 Essex-street Chapel, Strand, on WEDNESDAY, 22nd inst.,
 at Eleven o'clock. Baron von Holtzendorff, of Berlin, and
 other gentlemen from the Eastern and Western Continents,
 will attend as deputations.
 R. SPEARS, 178, Strand.

TO CERTIFICATED MASTERS and
OTHERS.—SKIPTON GRAMMAR SCHOOL.—
 Wanted, a Second ASSISTANT-MASTER. Salary, £120.
 He must be an experienced Teacher of Writing, Arithmetic,
 and Drawing.—Apply, with testimonials and references
 (stating also whether competent to teach Vocal Music), to
 the Rev. H. N. GRIMLEY, Head-Master, Skipton-in-
 Craven.

TO CAPITALISTS.—WANTED, a
 PARTNER in a Business which is now returning
 about £2,000 per annum, and with extra capital can be
 doubled. Any young gentleman wishing to learn a business,
 and use his capital, will find it an excellent opening.—
 Address, stating amount of capital, G. W. R., Care of
 the Publisher, 18, Bouverie street, Fleet-street, London, E.C.

TO CHEMISTS and DRUGGISTS, &c.—
 WANTED, in a Mixed Trade, as IMPROVER or
 or Assistant, a YOUNG MAN, Member of the Congrega-
 tional body of Nonconformists.—Apply, stating age, salary,
 &c., to S. Hall, Chemist, &c., Eastbourne.

CHLORALUM. An odourless, non-poisonous
 disinfectant. The saline antiseptic. Harmless as
 common salt.

15, Pembroke-road, Dublin,
 11th September, 1871.
 Sir,—I beg to state that the chloralum powder and solution
 have been largely employed in this city, and with the most
 complete success.

The bed of the River Liffey, which emitted a very offensive
 odour during the recent warm weather, was most satisfactorily
 disinfected by chloralum powder at the rate of only one
 pound per 25 square feet.

I have found it most efficacious as a purifier of stables, and
 I use it constantly in my own house. Altogether, I may say
 of chloralum that it is a very valuable sanitary agent, and
 one which is certain to come into general use.

I remain, your obedient servant,
 CHAS. A. CAMERON, M.D.,
 Professor of Hygiene, Royal College of Surgeons,
 and Analyst of the City of Dublin.

CHLORALUM IS DISINFECTANT.

CHLORALUM IS A SALINE ANTISEPTIC.

CHLORALUM IS ASTRINGENT.

CHLORALUM is sold in quarts, 2s.; pints, 1s.; half-
 pints, 6d. By the gallon, 5s. In large quantities by
 special contract at greatly-reduced prices.

CHLORALUM FOR CHOLERA.

CHLORALUM FOR SICK ROOMS.

CHLORALUM POWDER.

CHLORALUM POWDER IS HARMLESS.

CHLORALUM POWDER.—The best stable disinfectant
 Chloralum Powder will be found invaluable in—

Hospitals	Cowsheds
Close and Ill-Ventilated	Alleys and Roads
Apartment	Sewers and Gulleys
Earth Closets	In the Dairy and all kinds of
Dustbins	Provision Stores
Wine and Beer Cellars	In the Kennel, and in Poultry-
Stables	houses

Chloralum Powder is not caustic or hurtful in any way,
 and although it absorbs moisture, it does not deteriorate by
 keeping.

Casks, 1 cwt., for 15s., and in 6d. and 1s. packets.

CHLORALUM WOOL.

CHLORALUM WOOL IN SURGERY.

CHLORALUM WOOL IN HOSPITALS.

CHLORALUM WOOL.—The New Styptic and Anti-
 septic Surgical Dressing. In pound and half-pound
 packages, at 6s. per lb.

CHLORALUM WADDING.—CHLORALUM
 WADDING, in sheets, price 2s. 6d.

Chloralum Wadding is used extensively as a disinfectant
 in coffins. A dead body, when covered with Chloralum Wool,
 cannot convey infection.

CHLORALUM IS SOLD BY ALL CHYMISTS.

CHLORALUM CO.—1 and 2, Great Winchester-street
 buildings, E.C.

BRITISH SOCIETY for the PROPAGA-
TION of the GOSPEL among the JEWS.

On MONDAY EVENING, May 20th, at Seven o'clock, THE
 ANNUAL SERMON will be preached in WESTMINSTER
 CHAPEL, by the Rev. RICHARD ROBERTS, Wesleyan
 Minister.

ALEXANDRA ORPHANAGE FOR
INFANTS.

Hornsey Rise, near Highgate, N.
 BANKERS—London and County Bank, Lombard-street, E.C.

The 7TH ANNUAL MEETING OF GOVERNORS will
 be held at the CITY TERMINUS HOTEL, Cannon-street,
 on THURSDAY, May 23rd, 1872: to receive the Report of
 the Committee and Auditor's Report; to appoint Officers
 and Committee for the year ensuing; to consider a recom-
 mendation of the Committee that Rule 25 be altered to read
 as follows:—That a General Committee, consisting of 18
 Governors (6 of whom shall be members of the Committee of
 the Orphan Working School) be elected at every Annual
 Meeting, in May, and that the Committee have power to fill
 up vacancies; and to elect 8 Infants from the following List
 of Candidates, the 2 Girls who receive the highest number of
 votes to be retained until 16 years of age.

The Chair will be taken at 12 o'clock; the Election of
 Children will commence as soon as the General Business is
 disposed of. The Poll will be closed at 2 o'clock precisely,
 after which hour no Votes can be recorded.

JOSEPH SOUL, Honorary Secretary.

Office, 73, Cheapside, E.C.

New Contributions will entitle to Votes at this Election.

PALESTINE EXPLORATION FUND.

The work of the SURVEY of the HOLY LAND de-
 mands the support of all classes interested in the elucidation
 and illustration of the Bible. All subscribers of half a
 guinea and upwards are entitled to receive the QUARTERLY
 STATEMENT, devoted not only to the work of the Fund,
 but to the record of Palestine exploration generally. The
 subscribers are invited to send in their names to the Secre-
 tary, from whom all information can be received, at the Office,
 9, Pall Mall East, S.W.

By order, W. BESANT, Secretary.

ORPHAN WORKING SCHOOL

Haverstock-hill, N.W. Instituted 1758.

380 Orphan Children are now under care.

400 can be accommodated.

2,742 have been admitted.

The CHARITY is greatly in WANT of FUNDS, depend-
 ing upon voluntary contributions for three-fourths of its
 annual income. Donations and subscriptions will be thank-
 fully received.

JOSEPH SOUL, Secretary.

73, Cheapside.

All the accounts are open to the inspection of Governors.

URGENT APPEAL for the ORPHAN
POOR.—The ALEXANDRA ORPHANAGE for
 INFANTS, Hornsey-rise, is greatly distressed for WANT of
 FUNDS. It has 108 infants, but there is ample room for
 200. It is intended to receive 400. The Charity has no
 endowment, is greatly in debt, and depends entirely upon
 benevolent support.

Contributions are very earnestly solicited, and will be
 thankfully received.

JOSEPH SOUL, Hon. Sec.

Office, 73, Cheapside.
 The Orphanage is open to visitors.

NATIONAL INSTITUTION
for DISEASES of the SKIN.

Physician—Dr. BARR MEADOWS, 49, Dover-street, W.

Patients attend at 227, Gray's-inn-road, King's-cross, on
 Mondays and Thursdays, and at 10, Mitre-street, Aldgate, on
 Wednesdays and Fridays. Mornings at Ten; Evenings, Six
 till Nine.

Free to the necessitous poor; payment required from
 other applicants.

THOMAS ROBINSON, Hon. Sec.

OLD COINS for SALE.—Gold, Silver,
 Copper, Saxon, English, Roman, Greek, &c. Lists
 free. J. VERITY, Earlsheaton, Dewsbury.

WILKINSON AND KIDD,
SADDLERS AND HARNESS MAKERS
 TO HER MAJESTY

AND
 HIS ROYAL HIGHNESS THE PRINCE OF WALES,
5, HANOVER SQUARE,
 REGENT STREET, LONDON,
 Adjoining the Queen's Concert Rooms.

REMOVED FROM 257, OXFORD STREET
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Estimates given and Horses measured if required.

Foreign Orders to be accompanied by a remittance or satis-
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ESTABLISHED 1786.

Patronised by the CROWN PRINCESS of PRUSSIA
 the SULTAN of TURKEY, and the NAWAB NAZIM
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SEWING MACHINES,

From £2 2s. to £25.

The only

Establishment in London

where the

opportunity is afforded

of

inspecting and comparing

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description of

SEWING MACHINES

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SMITH and CO., having no interest in selling any par-
 ticular Machine, are enabled to recommend impartially the
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THE HOSPITAL for SICK CHILDREN,

48 and 49, Great Ormond-street, Bloomsbury.

Patron—Her Majesty the QUEEN.

Special Appeal on behalf of the Building Fund.—The
 Committee very earnestly solicit CONTRIBUTIONS to the
 fund for building the central block of this Hospital, now
 commenced in Great Ormond-street. The new portion will
 contain 100 beds, and be completed before the old hospital is
 pulled down.

The Charity is not endowed, but depends entirely on
 voluntary support.

SAMUEL WHITFORD, Secretary.

Bankers—Messrs. Williams, Deacon, and Co.; Messrs.
 Hoare; and Messrs. Herries, Farquhar, and Co.

E VANGELISATION SOCIETY,

18, BUCKINGHAM-STREET, STRAND, W.C.

This Society has been established for several years for the
 purpose of co-operating with ministers and others in pro-
 moting Evangelistic work throughout the country. All ex-
 penses are paid when necessary. The meetings to be held on
 neutral ground when possible. Evangelists of all ranks in
 life go out for this Society. As long a notice as possible is
 requested. Apply to the Honorary Secretary, 18, Bucking-
 ham-street, Strand, W.C.

MINNESOTA and the NEW NORTH
WEST.

The Northern Pacific Railroad is now running across the
 State of Minnesota, which has Direct Railroad Communica-
 tion with New York, and Direct Water Communication with
 the Atlantic coast. It is a healthy and fertile State, with
 cheap lands and farms, good business openings, ample em-
 ployment for mechanics, an excellent school system, and just
 and equal laws. It is the finest field for British emigration.—
 Apply to GEORGE SHEPPARD, 34, New Bridge-street,
 Blackfriars, London.

COOK'S THROUGH and DIRECT

TICKETS, available for one or more passengers by
 any train, steamer, or diligence of the route, any day, by the
 Brenner, Mont Cenis Tunnel, the South of France, Coast
 Route, or by any of the Alpine Passes, to Brindisi, and all
 principal cities of Italy.

COOK'S CIRCULAR TOURS for all points of interest,
 available for 30, 40, or 50 clear days in Italy.

COOK'S TOURIST and EXCURSION TICKETS,
 available for one or more passengers by any train, steamer,
 or diligence, to all the principal points of interest in Holland,
 Belgium, the Rhine Districts, France, Switzerland, Bavaria,
 &c., now in operation.

COOK'S HOTEL COUPONS for over 130 First-class
 Continental Hotels, at 7s. 6d. per day.

DIRECT SINGLE JOURNEY TICKETS to all parts
 of ITALY and the EAST; and to Holland, Belgium,
 Germany, Switzerland, Lyons, Marseilles, Cannes, Nice,
 Mentone, &c., available for breaks of journey at all chief
 places.

Full particulars in COOK'S EXCURSIONIST, published
 May 4, contains the largest programme of tours and excu-
 sions ever published. Price 2d.; by post, 3d.—COOK'S
 TOURIST OFFICE, 98, Fleet-street, London.

The Great Western Hotel
(SNOW-HILL STATION), BIRMINGHAM.

"One of the most elegant, com-
 fortable, and economical hotels
 in the three kingdoms."—The
 Field, July 31, 1869.

"From experience gained by
 repeated visits, we are happy to
 be able to testify to the exceeding
 comfort of this hotel. We have
 much pleasure in recommending
 it."—The Engineer, Oct. 14, 1870.

"An establishment remarkable
 for its able management, reason-
 able charges, and general com-
 fort."—Bell's Life, June 17, 1871.

LONDON.—SHIRLEY'S TEMPERANCE

HOTEL, 37, Queen's-square, Bloomsbury, W.C.

Beds, from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

See Testimonials, of which there are a thousand in the

Visitors' Book.

"We are more than satisfied; we are truly delighted to
 find in London so quiet and comfortable a domicile. We shall
 certainly highly recommend Shirley's to all our friends."—J.
 ROBERTS, Bourne.

"As on all previous visits, I can testify that this is the
 most comfortable home I find when away from home."—W. B.
 HARVEY, Frome.

"After visiting various places in England, I have come to
 consider Shirley's (in view of its combining the greatest com-
 fort and respectability, with the most moderate charges) as
 the Temperance Hotel par excellence."—J. K. KARCHER,
 Toronto, C.W.

G. SULLY'S PRIVATE AND

COMMERCIAL BOARDING HOUSE and

FAMILY HOTEL, 23, EUSTON-ROAD, KING'S CROSS

(Corner of Belgrave-street), LONDON. Opposite the Mid-

land and Great Northern, and close to the London and

North-Western Termini; also the King's Cross Station of
 the Metropolitan Railway. Beds from 1s. 6d. Breakfast or

Tea 1s. 3d. Attendance 9d. Trains and omnibuses to all
 parts of the City continually.

EXTRACT FROM VISITORS' BOOK.

"Every attention and very comfortable."

"The House comfortable and all things done well."

"Everything very satisfactory and charges moderate."

"Every comfort and attention; very homely."

"A first-class home at cheap rates."

STROUD LADIES' COLLEGE, BECHES'

GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

HALF-TERM will BEGIN MONDAY, June 17th.

VICTORIA VILLA, FINCHLEY, N.

ESTABLISHMENT FOR YOUNG LADIES, Conducted

Mrs. WASHINGTON WILKS. The course of instruction

embraces the usual branches of a thorough English education,

with the French and German Languages; also Piano, Sing-
 ing, and Drawing taught by competent Masters.

36, HILLDROP-ROAD, LONDON, N.

LADIES' SCHOOL, conducted by the Misses HEWITT,
 assisted by superior English and Foreign Masters.

The Year is divided into Three Terms.

HEATHFIELD, STONYGATE, LEICESTER.

EDUCATION for YOUNG LADIES, Conducted by the Misses MIALI.

French, Italian, Latin, and German, Music, Singing, and Drawing, Dancing and Calisthenics, taught exclusively by the Masters assigned to them.

The English studies are under the immediate direction of the Misses Miall and competent Governesses.

The house is large and airy, situated in a high and healthy locality, surrounded by a good garden.

Terms, with references, forwarded on application.

TUDOR HALL LADIES' COLLEGE FOREST HILL, SYDENHAM, LONDON.

PRINCIPALS—Mrs. TODD and Rev. J. W. TODD, D.D.

PROFESSORS.

English Literature ... Mrs. C. L. BALFOUR.
Botany ... Prof. BENTLEY, King's Coll.
French Language ... Dr. MANDROU.
German Language ... Dr. GERNER.
Italian Language ... Signor SUINO.
English Composition ... FITZHERBERT WILLIAMS.
Globe and Natural Science ... E. H. COTTON, M.A.
Music—Theory, &c. ... JOHN BLOCKLEY, Esq.
Piano and Harmonium ... Herr LOUIS DIERHL.
Singing and Organ ... JAMES COWARD, Esq.
Drawing and Painting ... R. W. BUSS, Esq.
Geology and Biblical Studies ... Rev. J. W. TODD, D.D., F.G.S.

Terms and Particulars on Application.

LAUSANNE, SWITZERLAND.

Mrs. JAMES MORLEY RECEIVES a limited number of YOUNG LADIES to Board and Educate. Superior Continental education combined with the comforts and religious influences of an English home. Resident foreign governesses and first-class professors in attendance. French is the language of the house, and the medium of all instruction. Terms, £65 per annum. Reference is kindly permitted to Rev. T. Binney, Upper Clapton, London; Rev. R. Eden, English Chaplain, Lausanne; and to parents of pupils. For Prospectus apply to Principal, Hante Combe, Lausanne. Mrs. Morley will (n.v.) visit England in July.

HIGHBURY HOUSE SCHOOL ST. LEONARD'S-ON-SEA.

Upper, Middle, and Preparatory Departments. Classics, Mathematics, Modern Languages, and thorough English.

Kindergarten and Pestalozzian Classes for Little Boys. The comfort and health of delicate boys especially studied. A liberal table and watchful care.

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For Prospectus apply to Mrs. Duff, Highbury House, St. Leonard's.

MILL HILL SCHOOL, MIDDLESEX.

HEAD MASTER—

RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

SECOND MASTER—

J. H. TAYLOR, Esq., M.A., Queen's Coll., Oxford; Double First in Moderations, and 2nd Class in the Final Classical School; also M.A. and late Scholar of Trin. Coll., Camb., 14th in 1st Class in Classical Tripos, and 1st Chancellor's Medallist, 1868.

ASSISTANT MASTERS—

A. H. SCOTT WHITE, Esq., B.A., Prizeman in Anglo-Saxon and Early English of Univ. Coll., London.

JAMES H. MURRAY, Esq., F.E.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.

JAMES NETTLESHIP, Esq., B.A., Scholar and Prizeman of Christ's Coll., Camb.; 2nd Class Classical Tripos, 1866.

RESIDENT LADY MATRON—Miss COOKE.

The First Term commenced on Thursday, 18th January.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

ABERYSTWYTH SILVER-LEAD MINING COMPANY (Limited).

Issue of 7,000 "A" PREFERRED SHARES of £5 each, being a part of the Capital. Incorporated under the Companies' Acts 1862 and 1867, by which the liability of each Shareholder is limited to the amount of his Shares. Capital, £30,000, divided into 7,000 "A" Preferred Shares, and 3,000 "B" Deferred Shares of £5 each. In each year the "A" Shares to be entitled to a Preferential Dividend of 15 per cent., and further profits to be rateably divided between the "A" and "B" Shares after the latter have received a similar Dividend of 15 per cent. The Capital to be payable as follows:—10s. per Share on application, £1 per Share on Allotment, the remainder as may be required. At least one month's notice to be given of any Call. Should no Allotment take place, the amount paid on Application will be returned without any deductions.

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Francis E. Bingley, Esq., Vice-Chairman of the Central Van Mining Company.

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George Gladstone, Esq., F.C.S., 4, Coleman-street-buildings.

Thomas Campbell, Esq., Westbourne-street, Hyde-park-gardens.

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The National Provincial Bank of England and Branches.

AUDITOR.

Arthur Miall, Public Accountant, 59, Mark-lane.

SOLICITORS.

Messrs. Wild, Barber, and Browne, 10, Ironmonger-lane, Cheapside; Messrs. Hughes and Son, Aberystwith.

SECRETARY—Robert Garland, Esq.

OFFICES—Moorgate-street Chambers.

The contract of purchase, together with the schedule of plant and machinery, drafts of leases, reports of the Mining Engineers, and the Memorandum and Articles of Association, may be inspected at the offices of the Company, where also full prospectuses and forms of application may be obtained.

THE ABERYSTWYTH SILVER-LEAD MINING COMPANY (Limited).

NOTICE is HEREBY GIVEN, that the Subscription List for this Company will be closed on SATURDAY, May 25th, for London, and MONDAY, May 27th, for the Country.

NATIONAL VIRGINIA SETTLEMENT ASSOCIATION.

The NATIONAL VIRGINIA SETTLEMENT ASSOCIATION has received a Charter from the State for the purpose of promoting the settlement of Northern, Western, and European Investors in the Old Dominion. Upwards of One Thousand of the Leading Planters have united in the support of the Association, and the following are extracts from

LEADING PRESS NOTICES:—

The RICHMOND DISPATCH says:—

"The report of the National Virginia Settlement Association is worthy of the serious consideration of the General Assembly. It presents facts and figures."

The RICHMOND WHIG says:—

"The Secretary, Mr. Francis J. Barnes, read a report signed by the President and himself, showing very satisfactory results already accomplished by the Association, and detailing plans for enlarging its usefulness."

The RICHMOND STATE JOURNAL says:—

"We call attention to the proceedings of the National Virginia Settlement Association, at their meeting held at Wythesburg, on Saturday last, that our readers may see the importance of the work which this energetically-managed Association is forwarding. The greatest source of prosperity to the State now lies in the direction of her immigration. Her vast resources remain in abeyance until the proper conditions of this one are met and answered. We want not only agriculturists from abroad, and from the other States, but skilled mechanics and artisans, who shall come here with the proper capital to make our State one of the first in her manufacturing and mechanical industries. This class will not only add immeasurably to our prosperity in developing the resources of the State, but create centres of population for us, such as to give a home market for our farming products, which we could in no other way have. Let the Association push forward its work of immigration, and we shall soon see the evidences of a new life throbbing through all our material industries."

The ROANOKE VALLEY NEWS says:—

"The members of this Association are doing more than any other agency, public or private, to induce immigration to the State, and we are glad to see them pushing their work so energetically. There is much for them to do, and while others are getting ready they are at work."

The State of Virginia (described by George Washington as "The Garden of America") offers at the present time advantages which, taken for all in all, as regards climate, cheap farms, cheap labour, and business opportunities, are unsurpassed anywhere.

The Association, having ample capital and unusual facilities, undertakes the sale of lands, securing to purchasers the great advantage of a *guaranteed title*; invests money on mortgage and otherwise, for capitalists, charging only *one per cent.* commission thereon, such investments being *guaranteed*; and negotiates partnerships and other business arrangements on easy terms. Virginia is acknowledged to possess every resource necessary to a great and prosperous future except working capital; and the aim of the Association is to promote in all legitimate ways the application of money at those points and in such modes as will be most safe and profitable.

The operations of the Association are within a wide district, comprising several counties, in which are found attractions of—

SOIL, which is sandy loam; dark, gravelly, with slight mixture of loam; stiff clay soil, either red, black, or gray. Most of these have stiff red clay subsoil, and are admirably adapted to the growth of grain and grass. In some localities light sandy soil, not suited to grain and grass. Country just rolling enough for heavy and utility.

CLIMATE mild, and as healthy as any in the world. Water plentiful, pure, and soft. Winters short and mild. Oats seeded in February and March. Stock fed December, January, and February. Summers rendered pleasant by almost constant breezes, midway between the mountains and the seaboard.

SOCIETY as good as in any country, being kind and hospitable, especially to settlers from Great Britain.

TIMBER is plentiful, and of good quality. Oak, hickory, black walnut, ash, elm, white and yellow pine, sycamore, white wood, basswood, beech, &c.

An average value of these lands is from ten to fifteen dollars per acre. A good farm may, therefore, be bought for one year's rent of a similar holding on this side.

Enquiries relating to Virginia and the operations of the Association, addressed to J. J. ANDREW, Esq., 27, Finsbury-pavement, London, E.C., will have prompt attention.

The EUROPEAN SUPERINTENDENT, who has resided eighteen months in Virginia, is now in England, and will personally communicate information when desired. His mission is simply to state the actual facts, and to facilitate the movements of parties going out to judge of the country for themselves.

Letters to be addressed to him at the London Office.

Correspondents will please to enclose stamps for replies.

LAW LIFE ASSURANCE SOCIETY, FLEET STREET, LONDON.

Established 1823.

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Basil Thomas Woodd, Esq., Conyngham-hall, Yorkshire.
John Young, Esq., Frederick's-place, Old Jewry.

Invested assets on 31st December, 1871, as stated in the Returns made to the Board of Trade, pursuant to the Life Assurance Companies Act, 1870

£5,394,653
Income for the past year, according to the same Returns
502,968
Total claims paid to 31st December, 1871:—
Sums assured
£6,928,533
Bonus thereon
2,166,435
9,094,968
Total amount of bonus allotted at the several divisions of profits which have been made
4,861,034

Assurances on lives may be effected for any desired amount with or without profits.

Policies are granted under terms of the Married Women's Property Act, 1870.

Loans are granted on security of life interests in connection with policies of assurance.

Advances are made on security of the unencumbered policies of the society.

Policies effected during the current year on the participating scale of premium will share in the profits to be made up to 31st December, 1874.

Prospectuses, forms of proposal, &c., may be obtained on application, personally or by letter, to the Actuary, at the Office.

GRIFFITH DAVIES, Actuary.

March, 1872.

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33s.	33s.	50s.	C	16s.	8s.	24s.		16s.	8s.	24s.	
42s.	42s.	60s.	D	17s. 6d.	8s. 6d.	28s.		17s. 6d.	8s. 6d.	28s.	
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55s.	55s.	75s.	F	24s.	12s.	34s.		24s.	12s.	34s.	
65s.	—	84s.	G	26s.	13s.	38s.		26s.	13s.	38s.	
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BEWARE OF IMITATIONS.

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BOUDAULT'S PEPSINE POWDER,

taken by dyspeptics at each meal (bottles of one ounce).

PRIZE OF THE FRENCH INSTITUTE, 1856.

SOLE MEDAL, PARIS EXHIBITION, 1867.

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